THE DOCTRINES AND PRINCIPLES:

THE

Perſecution, Impriſonment, Baniſhment,

Excommunicating of the Saints of God,

By the Prieſts and Magiſtrats of

SCOTLAND,

Contrary to the Doctrine of

CHRIST and the APOSTLES.

Here all may ſee, The *Prieſts* of *Scotland*, and their Church, and their Perſecution, Impriſonment and Baniſhment, and Excommunicating of the Saints, and Lambs, Servants, and Children of God, which the Lord moved to go amongſt them, to viſit the Seed of God, in that dark wilderneſs-country, who has been as Sheep among Wolves.

Alſo, How pure Religion is turned upſide-down, and vain Religion got in its place. And the pure Doctrine of Chriſt and the Apoſtles, which ſaith, Entertain Strangers, Love Enemies is loſt amongſt you; In ſtead of entertaining ſtrangers, and loving of enemies, they Impriſon and Perſecute, and have made their Church unſavory: And the Teachers fruits declares to be falſe, who are wreſtlers againſt flesh and blood, and ſtrikers at creatures, which Chriſt and the Apoſtles did not.

George Weare *William Grey* *William Mitchell*
John Hart *William Stockdale* *Richard Iſmead*

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THE DOCTRINES AND PRINCIPLES Of the Prieſts of Scotland, &c.

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FIRST, Theſe Presbyterian Prieſts of *Scotland* which Excommunicate and puts out of the Synagouges, knowes not the Father and the Son, *John* 16. ſo no true Chriſtians; for how can they be true Chriſtians that knows not the Son of God, nor the Father?

Secondly, They are no Miniſters of Chriſt; for Chriſt ſaith, *When they curſe, bleſſe ye*; ſo they be out of Chriſts doctrine and teaching, not bleſſing, but curſing, and giving forth curſes, and all the people muſt ſay Amen to their Curſes.

Thirdly, They be out of the Apoſtles doctrine, who ſaith, *Bleſſe, and curſe not*, Rom. 12. 14. ſo are no Miniſters of Chriſt that curſeth, and gives forth their Curſes to the people to ſay Amen to them: and here they are ſhut out of the Apoſtles doctrine, and Chriſts, all people mark, and take notice, them they are that curſe, which the Apoſtle ſaith, *Bleſſe, and curſe not*; theſe are the Curſers, and not

Elders, that Excommunicate you out of the Synagogues.

Hugh Archball, Prieſt of *Stravan.*	*Matthew Mackel*, Prieſt of *Bothwel*
John Hume, prieſt of *Leſmahagow.*	*Henry Foreſide*, prieſt of *Lingiah*
William Hambleton, prieſt of *Glasford*	*James Neſmith*, prieſt of *Hambleton*
James Durram prieſt of *Glaſgow*	*Robert Semple*, prieſt of *Loſmahagow*
John Caſtaires, prieſt of *Glagow.*	*Thomas Garony*, Prieſt of *Edenbrough.*
Francis Ard, prieſt of *Diſcert.*	*John Burnet*, prieſt of *Kilbroid*

A ſhort Relation of the Unjuſt ſufferings of the People of God, called Quakers, *by thoſe unreaſonable curſing Prieſts, who covet after innocent blood, as the Reader may finde in this enſuing Treatiſe.*

WILL. *OSBURNE* was Excommunicated by *William Sterling* Prieſt, becauſe he gave his teſtimony againſt him, and the reſt of the Prieſts.

Margaret Hambleton was Excommunicated by *Lewis Semerell*, Prieſt of *New-monkeland*, for entertaining the people of God called *Quakers*, and the denying the tyrannicall power of the Presbitery.

John Hutchiſon was Excommunicated by *James Neſmith*, Prieſt of *Hambleton*, and the Prieſt would not give him any account for what he did it.

George Weare was Ecommunicated by *John Hume*, Prieſt of *Leſmahagow*, and the reſt of the Presbytery of *Lenarick*, for entertaining the people of God called *Quakers*.

William Michel, John Michel, Robert Todd, Mary Inglish, Elizabeth Lappy, Marian Michel: these were Excommunicated by *Peter Kid*, Priest of *Douglass*, and the rest of the Presbytery of *Lenarick*, for denying that *Matthew, Mark, Luke* and *John* was the Gospel, they witnessing the Power of God to be the Gospel.

Thomas Jacke, Gabriel Hood, James Cooke, Gavine Scevenson, John Hambleton, Alexander Hambleton, Jannett Hambleton, Barbarah Hambleton, Jannett Hambleton, Andrew Hambleton, Jane Hambleton, Katherine Hambleton, Katherine Hart, John Allene, James Hambleton, William Hambleton, Margaret Hambleton, John Hart, James Aikine, John Hart, Alexander Hart, Jean Hart, Gavine Hart, John Lacoke, Jannett Brown, Jeanet Hambleton, Andrew Brown, Jean Brown; Thomas Craiqqe, John Torrens, Katherina Hambleton, Katherina Weare, Jeanet Weare: These were Excommunicated by *Matthew Mackell*, Priest of *Bothwell*, and the rest of the Presbitery at *Hambleton*, for saying that Priests that preacheth up Sin for terme of life, be Ministers of the man of Sinne.

James Finly, William Gray, and many others have been Excommunicated by those Priests in that manner.

And after those Priests had Excommunicated these aforesaid persons, they caused a general Synode to meet at *Glascow*, and made an Order, and published it in all their Masse-houses, that none of those people called *Quakers* should have any entertainment, and that no people should have any dealing with them in any Civil affaires, not to give cursed men work (as they styled our Friends) and hindring men to work for them, and that under pain of Excommunication; the extent of which Order, is that they should neither buy nor sell, eat, nor drink with them in the Nation.

William Stockdale, and *John Boweram*, being moved of the Lord to go to *Strahavan* in *Evandale*, and declaring the word of truth there one a Market-day to the people, was oftentimes knockt down with stones, and stoned out of the town with violence by the wicked people.

William Stockdale, *John Gill*, and ſeveral others having a Meeting in *Strahavan*, a company of the Prieſts hearers came, and fell upon them with ſtaves and ſtones, broke up their Meeting, and ſtoned them above a quarter of a mile out of the town, inſomuch that ſome bloud was ſpilt, and many were ſore bruiſed.

William Stockdale was knockt down in the Steeple-houſe yard of *Damanoy*, and the people ſet their feet upon him, and pulled much hair off his head; inſomuch that ſome of them cried he is kild, for he could not ſpeak, nor riſe off the ground for along time.

George Weare, and ſeveral others had their Bonnets taken away from them at a Meeting, and they laid it before *William Lowery*, called Juſtice; but he inſtead of doing Juſtice, threatned them, ſaying, *If they went to that place to meet again, he would have them whipt, or elſe he would whip them himſelf.*

Richard Gollon, Bayliff of *Leanarick*, took away *William Michels* Bonnet by order of *William Jacke*, prieſt of *Carlooke*; and the Prieſt would not let him have it again, neither would he let the ſaid *William*, and ſome others ſtay in the Town all night, although the night was ſtormy, and the Prieſt and the Bayliff had his Bonnet.

Mary Ingliſh, for going to ask *Peter Kid*, prieſt of *Douglaſs*, why he warned them to the Seſſions, and did not appear to accuſe them there, was ſhamefully abuſed, and beaten by the Prieſts wife and others: here's the Prieſts fruits.

George Fox the yonger, *Elexander Parker*, and others, had their letters taken from them, and broke up by *George Monk*, and the *Council of Scotland*, and never returned to them again; alſo ten pounds worth of true books taken away from the people of God called Quakers, by *George Monk*, and the Councell of *Scotland*, and never was given back to this day, it being two years ſince.

Alexander Parker was caſt in Priſon by order of *George Monk*, and the Councell.

George Fox the younger baniſhed, and ſent from Conſtable

ſtable to Conſtable, by order of *George Monke* and the Councell.

George Wilſon, *George Fox* the younger, and *Richard Iſmead*, was baniſhed from the Iſles of *Orkney* by *George Monks* Comand, and the reſt of the Councel of *Scotland*.

Alexander Parker, and ſeverall others were comanded and ſent out of *Scotland* by *George Monke*, and the order of the Councell of *Scotland*.

Francis Howgill, *Thomas Robbinſon*, and one more were apprehended at *Dumfreize* by the ſouldiers and magiſtrates of the town, whereupon the ſaid Souldiers rifled them, and their Port-mantles for Letters, but when they could not finde any to accuſe them withall, the Magiſtrates caſt them into priſon as Vagrants, and did intend to have ſent them into *England* again by Conſtables, but it being proved that they were no Vagabonds, the Magiſtrates and Souldiers was faine to let them go, after all the wrong they had done them, though it was to their own ſhame.

Chriſtopher Fell was put into priſon in *Parſley* for ſpeaking to the Prieſt after the Prieſt had done, and the people did threaten that if any Quakers did come again to their Church (as they called it) they would carry knives with them to ſtab them, to which threatning *John Dove*, who was then Lieftenant of a Troop of Horſe, and quartered in that town, ſaid, If they did do as they ſaid, he would bring the Troop of Horſe, and be-ſet them in their houſe, ſo to preſerve the peace.

Thomas Holmes, and *Elizabeth* his wife, was ſhamefully abuſed in ſeverall places in *Scotland*.

Richard Pinder was put in priſon four dayes, and in the Stocks five houres, and baniſhed out of the Land, for ſpeaking to the people in the Steeple-houſ-yard of *Kilbryde*, between the Prieſts Sermon time.

Richard Iſmead for bidding *James Neſmith* Prieſt of *Hambleton* prove himſelf to be a Miniſter of Chriſt, was put in priſon there, and from thence ſent priſoner to *Glaſcow*, there put in the ſtocks with a gagg in his Mouth, and a paper pinnd on his breſt, and was commanded to depart the Land.

William

William Stockdall, was put in prison four dayes in a hole where he could scarce get room to lye down, for speaking to *James Nesmith*, Priest of *Hambleton*.

James Lanchester, and others was severall times put in prison for speaking in the streets of *Hambleton*.

John Hart, *Andrew Browne*, and *John Lacoke*, was imprisoned severall weeks in *Glascow*, for going to the Priests house to speake to him, and the priest excommunicated them in the mean while.

Thomas Jack, was put in prison some dayes for going to the priest to aske why he would excommunicate him, the said *Thomas Jack* was put in prison, and kept from his Trade, he being a poore man, and his wife lying in Child-bed.

James Lanchester, and *Robert Withers* was banished out of *Scotland*.

George Were, was put in prison twenty three dayes, and nothing laid to his charge justly.

Will. Michell, was put in prison above twenty nine days for taking a wife contrary to the Priests will.

John Robberton called Lord of *Ornock* publikely refused to enter *Andrew Hambleton* in *Shawton* Hill in his profession under him, because he was excommunicated by the Priest, wittnesses of this, *Alexander Hambleton*, *John Strandders*.

William Gray, *James Finly*, *Robert Gray*, *Robert Smally*, *John Robbins*, all five were put in prison because they could not break Christs command.

John Hart, and *Jeannett Browne*, was put into prison for entertaining the people of God called Quakers.

Three taken out of an Inn by force in the night season, between the tenth and eleventh houre, and stoned out of the Town: these and many more whose names are not here written have suffred much by this persecuting generation of Priests, whose throates are open sepulchers to swallow down the bloud of the Saints, and Servants of the most high God.

Hugh Archballs Doctrine and Principles, Prieſt of *Stravan* in *Evendale*, Theſe are his Principles as follow.

Pr: THat *Chriſt hath not enlightened every one that comes into the world.*

Anſ. Which is contrary to *Johns* doctrine *John* 1. 9:

Pr. That Chriſt doth enlighten none but thoſe that do receive him.

Anſw: Contrary to *John* 3: ſpeaking of them which hath the light, and are enlightened, and will not come to it, becauſe the light will reprove them; ſo he that hates the light is enlightened, and will not receive Chriſt.

Pr: That it is blaſphemy to ſay, that the true lig't doth enlighten and condemn the world.

Anſw: Contrary to *John* 1:9: and 3:19: *that ſaith,* This is the true light that lighteth every man that cometh into the world. And this is the Condemnation of the world, that light is come into the world.

Pr: To ſay, that which reproves for ſin is from Heaven, is blaſphemy.

Anſw: Contrary to *John* 16:8: which ſaith it is the ſpirit that reproves, which comes from the Father, and the Son, which is from Heaven.

Pr. He cryeth up a naturall light, as Sun, Moon, and Stars, and the light of Chriſt was before theſe was made, and ſaith, *it is blaſphemy to ſay, they that did the things contayned in the Law was bleſſed in the deed, and the Apoſtle ſaid the doers of the Law was juſtified;* and ſaid *he would leave the Friends that ſpeake to him, to the mercy of the people.*

Anſw: Upon which they ſtruck bitterly with books, fiſts, and ſtones, to deſtroy, but that ſame moderate people and Souldiers ſtayed the Perſecution.

John Hume, Prieſts of *Leſmahagow*, His Principles as followes, who got into a Steeple-houſe, and ſhut the door upon him; thus he taught the people.

Pr: *That which was to be known of God, was manifeſt by the things that are created.*

Anſw: Contrary to the Apoſtles doctrine, *Rom:*1:19: For whatſoever may be known of God is manifeſt in them, for the inviſible things of him from the Creation of the world, are clearly ſeen, being underſtood by the things that are made, even his eternal power and God-head, ſo that they are without excuſe: So with that of God in them they know the inviſible things from the foundation of the world and with that they ſee the God-head.

Pr: That God was to be known by the things that were made, as the Sun, Moon, and Stars.

Anſw: But Jeſus Chriſt ſaid, *Mat:*11:27:No man knowes the Father but the Son, and he to whomſoever the Son will reveal him, and the heathens know not God, nor the *Jewes* had not ſeen his ſhape. And his ſervants and workmen did throw water, ſtones and lime, and perſecuted, and dirtted, and abuſed the people called *Quakers*, and threw a pan full of water in a Souldiers neck, and the ſaid Prieſt never reproved them; and theſe be the fruits of him, and his own Family, in ſtead of gravity: well may the whole Pariſh be out of order, when his own Family is thus. So he is one that is reproved by the Apoſtles doctrine. 1 *Tim.* 3. which ſaith, If you cannot rule your own Family, how can you take care for the Church of God?

Henry

Henry Foreſide, Prieſt of the Pariſh of *Lingee* in *Dunbarton-ſhire*, ſaid in his Preaching to the People.

Pr. IF *they had any Chriſtian zeal, they would ſtone them whom they call* Quakers.

Anſw. It is the blind zeal that ſtones, not the Chriſtian zeale, that have the life of Chriſt; for the Chriſtian zeal is to pray for them that perſecute, *Mat.*5.44. and not to ſtone them, and to love enemies: it was the *Jewes* zeal that took up ſtones to ſtone Chriſt, *John* 8.59. they ſtoned *Steven*, *Acts* 7.5,8. and ſtoned the Apoſtles, *Acts* 14.19. In this the *Preſbyterians* have proved their Chriſtianity to be out of Chriſt and the Apoſtles.

Pr. *If Paul and the reſt of the Apoſtles had been alive, they would have ſtoned the* Quakers.

Anſw. Here all may ſee his work to be the envious man in *Cains* way, *Jude* 11. who would murther, and wrongs the Apoſtle, who never taught nor intended any ſuch doctrine, but ſaid, Overcome evil with good, *Rom.*12.21. and love bears all things, 1 *Cor.*13.7. Now ſee whoſe Miniſter this man is, that cannot bear, but would have them ſtoned, and would have the Apoſtle as bad as himſelf, which Apoſtle ſaid, Chriſt was his example, who laid down his life for his enemies, *Rom.* 5.8. who ſuffered the contradiction of ſinners, we will render evil to no man, but ſay the contrary, the Lord Jeſus forgive them, *Luke* 23. 34. and the Apoſtle ſaid, they wreſtled not againſt fleſh and blood, *Epheſians* 6. 12. but them and you that ſtone, do ye not wreſtle againſt fleſh and blood? But if the Apoſtles would have ſtoned, would they not have wreſtled againſt fleſh and blood? And if the Apoſtles ſhould have ſtoned all that were contrary to their mindes, and bidding the people ſtone them, and told them it was Chriſtian zeal,

what work would they have made? as the ſaid *Henry Foreſide*, called Miniſter, doth, where would have been long ſuffering, *Gal.*5.22. and loving enemies? *Mat.*5.44. and where would he have had any to have converted? and who would have been perſecutors? and who would have prayed for perſecutors? ye may ſee what a pit ye are fallen into, and how ſhould they have convinced gain-ſayers, *Tit.*1.9. and loved them whem they had ſtoned them.

And this is the Presbyterians zeal of *Scotland*, and not Chriſtian zeal, who would ſtone, and ſtir up his congregation to do ſo; for Chriſt, who is clothed with zeal, *Iſa.*59.17 ſaid, *Love your Enemies*, but ye are cloathed with madneſs and folly: And the Apoſtle that was in his zeal according to knowledge ſaid, Overcome evil with good, *Rom.*12.21. amd vengeance is the Lords, and he will repay it, *Rom.*12.19. and love bears all things, but his blind zeal cannot bear any thing, but cryes ſtone them out of the way, and ſo wickedly and deviliſhly calls it Chriſtian zeal, which is falſe, that is, the Devils zeal. Now the Apoſtles wreſtled not againſt fleſh and blood, but againſt the powers of darkneſs, *Eph.*6.12. but the Presbyterians called Miniſters are ſtriking againſt fleſh and blood, whilſt ye would ſtone them, whilſt that time ſpirituall wickedneſſe lies within you. So ye Presbyterian-Prieſts are as a troop of robbers that would murther in the way by conſent, *Hoſ.*6.9.

James Dorram, called Miniſter of *Glaſcow*, his Principles.

Pr. THat *the believers, even the reall godly, are not without ſin in this life.*

Anſ. Here is one that is charging the elect, and laying ſin to the elect that God juſtifies, *Rom.*8.33. that in the godly there ſhould be ſin. Sin is out of the godly, in the ungodly, which turne the grace of God into wantonneſs; and and what good doth his preaching doe them, if they muſt never

never be without sin whilst they are upon earth, they can be but in their sin, if they never preach to them: But the Scripture saith, *He that believes is borne of God, and he that is borne of God cannot sin, because his seed remaines in him*; 1 *Iohn* 3.9. But this is of another world to him, who is called *James Dorram* Minister of *Glasgow*, Minister of darknesse, who puts no difference betwen the children of God, and the children of the Devill, 1 *Iohn* 3.10. They would have sin whilst they are upon the earth, and it is darknesse, but the Apostles said they were made free from sin, *Rom.* 6.22 whilst they were upon the earth.

Pr. *Christ being sinlesse, seperates him from all others.*

Answ. Christ being separated from sinners, *Heb.* 7.26. who are in Christ are separated from sinners and sin both, 2*Cor.*6.17. But this *Ja. Dorram* hath made the offering of none effect, *Heb.*10.14. which hath perfected for ever them that are sanctified; And hath made the blood of Jesus of none effect, which cleanseth from all sin, 1 *John* 1.7. And he hath made the everlasting Covenant of none effect which blots out all sins & trespasses: And he hath made the faith of the Son of God of none effect, which purifies the heart, and gives victory over the world, *Acts* 15.9. 1 *Ioh.*5.5. Thou dost herein preach & hold up sin, and doth not preach it down; and yet thou saiest thou preacheſt not to hold it up, and yet thou preacheſt they must have it whilst they are upon the earth; here is confusion in thy tongue, *Pro.* 17.20. Thou shouldst have preached it down, and have brought them to a Church where there is neither spot nor wrinkle, nor blemish, nor any such thing, *Eph.* 5.27. if thou were a true Minister, but your Church is full of spots, and blemishes, and wrinkels, whilst ye are preaching up zeal to stone people, and sin while they live, as *Henry Foreside, and James Dorram* doth.

Pr. God be thanked, the scripture speaks nothing for freedom from sin and perfection.

Answ: Thou thankest God that thou maist live in thy sin and imperfection, and art glad of thy false hope; but thou art a lyar, thou art out of the truth in this, for the Scripture

ſaith they were made free from ſin, *Rom:6:26:* and they preached wiſdom among them that were perfect, 1 *Cor:2:6:* and he hath perfected for ever them that are ſanctified, *Heb.* 10:14: So the ſcripture ſpeakes of freedom from ſin and perfection, and be perfect.

Pr: That the condemning power of ſin is taken away.

Anſw: The believer doth not ſin, 1 *Iohn* 5:1: 1 *Iohn* 3:9: but he that the believer overcomes commits ſin, 1 *Io:*3:8: and 1 *Io:*5:5: and if the believer commits ſin, who overcomes the believer? and ſo he that commits ſin is under the condemning power of ſin which thou ſaiſt not: which thou and all other ſhall witneſſe.

Pr: The believer is not in ſin as the unbeliever is, he ſins not as the unbeliever doth; and in an other place he ſaith, the Law is the ſame to the believer, that it is to the unbeliever.

Anſw: Here any may read thy confuſion, but I ſay unto thee, he that believeth doth not commit ſin, but the unbelief is ſin, *Rom:* 11:20: and Chriſt is the end of the Law to every one that believes for righteouſneſs ſake, *Rom.*10.4. and yet thou puts both believers and unbelievers under the Law.

Lodowick Simerell, Prieſt of the new pariſh of *Munckland,* his Principles and Doctrines.

Pr. 'THat it is blaſphemy to ſay that the light in man, which reproves of ſin, is the light of God, is perfect, is the gift of God.

Anſw. Contrary to ſcripture, contrary to Chriſts words, and contrary to the Apoſtles words is thy doctrine and Principles, for every gift of God is perfect, *Iſa*1.17. *Iſa* 49. 6. *Joh* 1.3. *Joh.*4. For Chriſt is the gift of God, and he hath given him for a Covenant of light to the Jews and Gentiles, which doth enlighten every man that commeth into the world,

world, which every one that doth truth comes to it, which every one that doth evil hates the light, and will not come to the light, because the light will reprove him; and so, This is the condemnation of the world, that light is come into the world, and men love darkeneſſe rather then light, becauſe their deeds be evill. So this light is perfect, which doth reprove every man of ſin, and is from above, and it is the gift of God, and thou art blind and in darkneſs that comprehends it not: And the light which doth enlighten every man that cometh into the world, Chriſt Jeſus the gift of God, him by whom the world was made: this light was before any naturall light was made, Sun, Moon, or Stars; for all things that was made, was made by the light, which came a light into the world, that all through him might believe, for he that believes not in the light, is condemned already; and he that does believe in the light hath the witneſſe in himſelf, to ſet to his ſeal that God is true, and the ſpirit of truth that doth reprove the world, is perfect, and of God.

The light which every one that cometh into the world is enlightened withall, is not conſcience, for the light was before any thing was made, or conſcience named: So the light is that which exerciſeth the conſcience towards God, and towards man, where it is loved, and the voice heard, but where it is hated, and the voice not heard, the conſcience is ſeared, and the light is their condemnation, whoſe conſciences is ſeared, which light was before conſcience was.

The Prieſt would not have *thee* and *thou* to be to a ſingle perſon, and ſo is the man that would not indure ſound words, that cannot be condemned, *thee* and *thou* was the language between God and his Saints, and one another, and *you* is to many, and *thou* was to one, and this was the language between *Jeptha* and his daughter, and between the Saints and the Kings, this ſhewes thou haſt not learned the Accidence nor Bible, nor art come to the form of ſound words.

John Caſtaires, called Miniſter of *Glaſcow*, his Principles.

Pr. TIs *naturall folkes duty to pray to God, and worſhip him, although they ſinfully keep themſelves under a ſinfull neceſſity to ſin againſt God through ignorance.*

Anſw: This hath been your worke to keep people in ignorance, which you may be aſhamed of. A natural man cannot worſhip God, for he cannot receive the things of God; nor a ſinfull man, but worſhip the Devil; for he that commits ſin, ſerves him; and he that ſerves ſin, ſerves the Devill, and worſhips him, *Iohn* 8:34: And Chriſt ſaid the Phariſees ſhould receive the greater damnation, for their pretended long prayers, *Mat.*23:14: and ſo he did not juſtifie them in their long prayers, but rebuked them, and ſaid, Wo unto them who draw near with their lips, when their hearts were far off, *Iſa.*29:13: And they that pray and worſhip God, muſt pray in the ſpirit, 1 *Cor* 14:15: and worſhip in the Spirit, which the Devil is out of, *John* 4:21:

Pr: If the firſt Command be in force, and if it be in force negatively, it is alſo in force, poſitively, thou ſhalt have me for thy God, and oughteſt to worſhip me, and if they pray not as they ſhould, let them anſwer for it, for it is not ſin of it ſelf.

Anſw. The children of *Iſrael* that the Commandments were given unto, knew God, but the Heathen knows him not: here all may ſee what meaſure thou meaſures withall. And further thou ſayeſt, if they pray as they ſhould not, and yet not ſin, is praying as they ſhould, and as they ſhould not, one? by this to call upon God with their lips, and the heart not right, and the prayers and ſacrifice of the wicked is juſtified, *Prov.*15.8. and if any pray as they ſhould not, are they not condemned for it? and if in praying as they ſhould not, be not ſin, then they doe as they ſhould.

Pr. If folks ſhould not pray becauſe they are uncapable, then

a believer not finding himself in a good frame, may let his prayers alone.

Answ: A Believer is a babe of God, and his cry is right, his prayer is right, and his groan is right, 1 *John* 5.1. And every man that cometh into the world, being enlightned, and coming into the light which hath enlightned him, 1 *John* 1.7. in that he is to watch and pray, which leads him beyond naturals, which will be accepted in the degree, but he that hates the light, his prayer is not accepted, but is in the hypocrisie.

Pr. The Apostles bad Simon Magus, *an old witchcarle, pray, and now is there any reason to say we are bidding folk sin when we bid them pray, although they be grosly ignorant?*

Answ. The Apostle bad him Repent, *Acts* 8. 22. and he was sensible he had sinned: and that which makes a man sensible of sinne, brings him to pray aright, and turnes him from witchcraft, and so thou dost put no difference between the precious and the vile, *Ezek*. 22. 26. the accepted and unaccepted.

And *Hen. Foreside*, who would have had his people to stone the *Quakers*, and calls it Christian zeal, he would have his wall up that he might live in safety, who murthers, and would be preserved in the murtherous estate, and would have the powers of the earth to be his Executioners and pack-horses, but the Lord is opening of their eyes, that they will not execute their malice, though he is stirring up the people to do so, so all may see this is not the work of our Lord Jesus Christ, but the work of the Murtherer, and one that makes himself drunk with the blood of the Saints, *Rev*. 17.6. till he reel again in his madnesse. And Christ called them that took up stones to stone him, of their Father the Devil, for doing his lust, *John* 8.44. And thou who would have the people to stone, and calls it Christian zeal, thou hast manifested thy Father, and to be of the Devil, who was a Murtherer from the beginning, but you are the Serpents, and vipers that would kill to fill the measure of your Fathers, *Mat*. 23. 32. and persecute from City to City, and hale out of the Synagouges, *John* 16. 2. that

all the unrighteous blood, ſhed from righteous *Abel*, might come upon you, *Mat.* 23. 35. and you are they that kill the bodies of the Saints, and are ſheders of the righteous blood, (Mark, the righteous blood) that the righteous blood might be upon you. And *Cain* ſlew *Abel*, becauſe *Abels* ſacrifice was accepted, and his not, *Gen.*4. So it is about the Sacrifice, and worſhip, ye would murther and ſlay: So ye are in *Cains* way, a company of vagabonds, whoſe Sacrifice God hath no reſpect unto; if we were enemies, you would not teach the people to ſtone us if ye were Miniſters of Chriſt, but love us, *Mat.*5.44. And do good to us. If the Apoſtles ſhould have taught the people to ſtone all that were contrary to their minde, and Chriſt ſhould have taught his Diſciples to ſtone all that were contrary to their minde, and tell them that were Chriſtian zeale; but ye may ſee Chriſt and his Apoſtles taught another doctrine, Love your Enemies, and thou teacheſt to ſtone them, contrary to Chriſt, and his Apoſtles, we do conclude it to be the Doctrine of the Devil, and not the Doctrine of Chriſt, who are in ſcorne called *Quakers*. For the true Chriſtian zeal never taught to ſtone, but were ſtoned.

The Prieſts called *Presbyterians* ſummoned ſome people called *Quakers* to come before them, and they came into the Steeple houſe where they met, and *James Naſmith*, Prieſt of *Hanbleton* bad them remove, or elſe he would make them remove by Club Law, and they asked the presbyterian Prieſts for their accuſers, and *Francis Ard* one of the Prieſts ſaid, they were both accuſers and Judges; now whether this be equity, that the ſame ſhould be both accuſers, and Judges that ſummons; and when they have ſummoned, accuſed, and judged, ſaith they will make them remove by club Law: whether theſe be not bruits, and beaſts, and not Juſtices, and are not fit to Judge, nor to have the name of Miniſters, and Judges that will remove people by club Law; and the ſaid *Quakers* could not own them as Judges, nor doth look on them as men of equity, but would have had them to have given them a meeting

meeting in any place, whereby the truth might be cleared, which they had ſcandalized, and come to light, which they refuſed, and that lawful witneſſes might hear, but they did refuſe, and cauſed them to be put in priſon by the hand of a Baliffe, by name *Naſmith*.

And this is the authority of the Presbyterian Prieſts, who hath ſummoned with club Law, but it is denyed by the Apoſtles Doctrine, 1 *Tim*.3. they muſt not be ſtrikers, nor falſe accuſers. Theſe are the Presbyterian Prieſts of *Scotlands* weapons, club Law, which is contrary to the Miniſters of Chriſt, they ſaid, *We wreſtle not againſt fleſh and blood, and they muſt not be ſtrikers*, Eph.6.12. and after they had done violently, they thruſt them into priſon; after their wills were ſatisfied with violence, they thruſt them out again, there ye may feel the Spirit of wickedneſs.

And theſe Presbyterian Prieſts, (are people) petitions the Magiſtrates, with a pretence, they might not be guilty of others blood, which pretence is in their Petitions, to take away their fear, that their wicked peace might not be diſturbed, not regarding their blood: witneſſe *James Naſmith* Prieſt, who would make them remove by club Law. So their Petition is but flattery and deceit, in pretence of not being guilty of their blood, in whoſe heart it is to ſhed blood, as witneſs *Henry Foreſide* Prieſt, who ſtirred up the people in zeal to ſtone them.

Thoſe Presbyterian Prieſts that ſet up club Law and perſecution againſt the *Quakers*, who would not have any to receive them into their houſes. So this is abominable Doctrine, contrary to the Apoſtle, whoſe Doctrine you have troden under your feet, who ſaid, *Be not forgetful to entertain Strangers, for thereby ſome have entertained Angels unawares*, Heb.13.2.

And they ſay again, They have no certain dwelling places. Here theſe Presbyterians with their club Law and Excommunications, which ſay the Quakers have no certain dwelling places, they may inform againſt the Apoſtles, which had no certain dwelling places, and againſt Chriſt, who had not whereon to lay his head, *Luk*.9.58. and againſt

Abraham, who had not a foot of ground, *Gen.*12. but *Cain* built a City, the vagabond, of whose stock and off-spring you are, *Gen.*4.17. and said *David*, Let their Children be vagabonds, *Psal.*109.10. and so this is fulfilled upon you.

And you Presbyterian Priests with your club Law, who would club those people scornfully called Quakers away; you would have an Order from the Justices, that none should receive the Quakers into there houses, and stop them of their liberty; and this is contrary to the Law of the Nations: And this is damnable doctrine, wherewith ye poison the people, and stirs them up with madness and folly. And in stead of teaching of them peace, you teach them strife, and in stead of loving one another, you teach them to fight one with another.

And *Henry Foreside* Priest cryes stone them, And *James Nasmith* Priest cryes for club Law. And *William Hambleton* Priest of *Glasford* said to *Andrew Brown*, if the Lawes were right, they would chop off all the Quakers heads: by *William Hambletons* words the Law is wrong, because it doth not fulfill his purpose and envy.

Here all may see that you are doing the Devils work, hunting after blood, whose envy, madness and folly appeares to all men; what ye cannot do your selves, ye exhort the people to do; and what ye and the people cannot do, ye Petition the Magistrates to do, that all the righteous blood may come upon you, *Mat.*23.35.

Alas for you, ye poor silly Priests, and mad Presbiterians: Is this your work to set them to stone, and cry up club Law, and Law to chop off their heads? is this the way to convert them? is not this the Popish way of converting them? ye should go to convert them, instruct them, convince them, love them, heap coals of fire upon them, *Mat.*5. *Rom.* 20. Overcome evil with good, *Rom.*12.21. Pray for them, *Mat.*5.44. No cry you, chop off their heads, begging by petitions that none may receive them into their houses, stone them, fall upon them by club law, that your folly and madness may be made manifest; and yet imprison them, and such as receive them into their houses: As for in-

instance, ye caused *John Hart* of the heads of *Glasford*, and *Jennet Hambleton* widdow of *Wemanes*, to be imprisoned for entertaining them into their houses, Here ye have proved your selves to be the Wolves the sheep are sent among, *Mat.*10.16. that are ravening to devoure them; which is one of the markes that ye are the false Prophets Christ said should come *Mat.*7.5. And another haling out of the Synagogues, and Excommunicating, and ye never shew for what; which practice ye are in, which is a work of darknesse.

and upon this bargaine that the Magistrates would grant them an order, that none should receive them into their houses, and that they might not have their liberty, and their servants would be much refreshed, who cry stone them, let us have a Law against them, and if the Laws were right, they would chop off their heads, and make them remove by club Law; but how was these Priests the Magistrates servants at *Dunbar* Fight, when they excommunicated and cursed their now being army and Magistracy? but now they would be their servants, if they would execute their wills upon the innocent: Surely these things cannot but stinck to all Magistrates that feare God.

These are the servants and servers of the times, that the Prophets calls inchanters, *Leu.*19.16. and for their own false ends; ye can never read that the Apostles nor Christ did ever teach any such doctrine that the people should be stoned, or have their heads choped off, or driven away by clup Law, which shewes you are Apostatates, from the Apostacy, and of the Jewish nature.

The *Synod* at *Glasgow*, in the second moneth, did ordain concerning these persons in *Clidsdale*, formerly Excommunicated, who are called Quakers, that no other people in other parishes should bargain with them, or suffer them to come within their houses, or have entertainment for mony: Upon which the people persecuted, and stoned them, & haled them out of their houses in several places, *viz.* Three of them people called Quakers, were in the night time between the 10. and 11. hours, drawn by force out of an Inne, in the

Town

Town of *New mills* in *Aire-ſhire*, and ſtoned out of the town into the Fields to ſhift for their lodging. And others, three ſeverall times were beaten, ſtoned, and ſhamefully intreated, and perſecuted in *Straven*. And others at *Lithmahaga*. And others ſhamefully abuſed in the Town of *Kirkantillough*. And others ſtoned at *Kilbride*. And others pitifully ſtoned, beaten and abuſed; and ſome blood ſhed at *Glaſford*. And at many other places much harme hath been done. Theſe be the Prieſts fruits, the bloody Presbytery, who would have them ſtoned, and their heads chopped off; ſome of the Magiſtrates did ſtop the people for abuſing of them, ſo that the Prieſts malice was not altogether ſatisfied.

Andrew Brown, and *John Lacock* of *Glaſford*, were caſt into priſon, for asking him a queſtion when he was Catechiſing, and admoniſhed them when they were far abſent, and if they come before them, they will caſt them into priſon; this makes them peepers and mutterers, to admoniſh them when they are not preſent, and is this like to change them, or do they intend to change them, who admoniſh them when they are out of hearing, and did Excommunicate them when they were in priſon? what an unhumanly part is this wicked, develiſh, envious, and unchriſtian Miniſtry.

And *John Hart* went to a ſteeple houſe to here the Prieſts admoniſhment, for the Prieſt ſaid he would admoniſh him, and he went to hear him, and when he had admoniſhed him, he ſpake to him, and bid him prove himſelf in the doctrine of Chriſt, and they who he admoniſhed out of it, and then give them a bill of divorſment: but the Prieſts went to the Court, and got a warrant from the Juſtice, and ſo caſt him into priſon, and when he was in priſon, Excommunicated him, and ſaid he diſturbed him: And here his deviliſh wicked art & doctrine appears, which ſhews him of *Cains* flock, where is nothing but perſecution, murther, and envious-ſlayers, vagabonds, & curſed ſpeakers that went on in the way of *Balaam*, or *Core*, that makes merchandize of the people through their covetouſneſſe, and feigned words to the people; And gives forth their Curſes in their Congregations, and all the people are to ſay Amen to them as followeth.

The

The Priests first *Curse* that all the people were to say *Amen* to.

Cursed be all they that say Grace is free, and let all the people say, Amen.

Answ. AND so they curse the Apostles, and the Apostles doctrine, and all that witnesse to it, who said, The free grace of God *which bringeth salvation hath appeared to all men*, Tit. 2.11. and was the Saints Teacher, these things the Apostles commanded to teach with all authority, *Tit.* 2. 15. but the ungodly men turn this grace of God into wantonnesse, of old ordained for condemnation.

Ye are the raging waves of the Sea, fending and foming out your own shame, whose fruits wither, neglecting the common salvation, read *Jude*. Ye are like to *Sodom* and *Egypt*, clouds without water, who run greedily after the wages of *Balaam*, going on the way of *Cain*, and shall perish in the gain-saying of *Core*, and walking despitefully against the spirit of grace; and they that turn the grace of God into wantonnesse, denies the Lord that bought them, 2 *Pet.* 2. *Jude* 11.

Ye are the trees without fruit, wells without water, carried about with tempests, cursed speakers; teaching the people to say *Amen* to your cursing the Apostles doctrine, and so willingly ignorant, that your damnation may be just, that your madnesse and folly might appear to all, and so sensual, having not the spirit, waves of the Sea, wandring stars, reserved for darknesse of blackness, read *Jude*. *The grace of God which bringeth salvation hath appeared to all men*, Tit. 2. 11. So that which brings salvation, and hath appeared to all men, ye curse that which is the grace of God, which ye with your damnable doctrine, and doctrine of Devils, curse them that witnesse it, 2 *Pet.* 2. 1 *Tim.* 4. upon whose consciences the hot Iron hath come, hard-

hardned them that went to the doctrine of Devils, went to them that did not hold forth the Saviour of all men, but especiall them that believe, 1 *Tim.* 4.10. *These things command and teach, let no man despise thy youth.*

Now they that went to the doctrine of Devils, from the Saviour of all men, but especially them that believe, and from the grace of God which hath appeared to all men, which brings salvation; are they which have turned the grace of God into wantonness, ordained of old for condemnation, which is the light, *Jude* 4. Such be in *Cains* way from the command of God, *Cores* way from the truth, and *Balaams* way from the spirit, those be the clouds and tempests upon whose heads comes the Woe.

The Priests second *Curse*, which all the People were to say *Amen* to.

Cursed be all they that say, the Scriptures is not the Word of God; and let all the people say Amen.

Ans. HEre they have cursed *Luke*, who calls the Scripture a Declaration of the Word, *Luke* 1.1. and *Acts* 1.1. where it is called a Treatise; and they have cursed their own company who say the Scriptures signifies writings; and they have cursed *John*, who did not say the Scripture was the Word, who said, *In the beginning was the Word*, Joh. 1.1. and the Scripture is words, as *Revel.* the last, He that addeth to the words; and Christ his name is called, *The Word of God*, *Rev.* 19.13. And the Scriptures are words, not a word, *Exod.* 20. and which words Christ came to fulfill.

The

The Prieſts third Curſe, to which all the people were to ſay *Amen*.

Curſed be all they that ſay Faith is without ſin, and let all the people ſay Amen.

Anſ. FAith is the gift of God, and the gift of God is without ſin, *Eph.* 2. 8. Faith is that which gives the victory, *John* 3. 4. And that which gives victory is without ſin. And here they have curſed the Apoſtles and their Doctrine, who ſaith, Faith is without ſin, and Faith is precious, 1 *Pet.* 1. 7. and that which is Precious is without ſin. Faith is the gift of God, and the gift of God is perfect, and that which is perfect is without ſin, and gives victory over ſin: Without Faith a man cannot pleaſe God, and that which men pleaſe God in, is without ſin, *Hebr.* 11. 6. And ſo ye have curſed the Apoſtle and his Doctrine, the juſt and that which is pure, that by which they were healed, through Faith they were juſtified, *Rom.* 3. 28. and what is not of Faith is ſin, *Rom.* 14. 23. So what is of Faith is not ſin, and what is righteous is not ſin, and the Scripture ſpeaks of the righteouſneſs of Faith, *Rom.* 4. 13. Faith is not of ſin, but what is not of Faith is ſin; Faith gives victory over ſin, 1 *John* 3. 4. in which Faith man is juſtified, and hath peace with God, *Rom.* 5. 1. and it is a myſtery held in a pure conſcience, 1 *Tim.* 3. 9.

The Prieſts fourth *Curſe*, to which all the people were to ſay *Amen*.

Curſed are all they that ſay every man hath a light ſufficient to lead him to Chriſt, and that within him, and let all the people ſay Amen.

Anſ. HEre they have curſed the Apoſtles Doctrine, who ſaid God would dwell in them, 2 *Cor.* 6. 16. and Chriſt in you the hope of glory, *Col.* 1. 27. and God is light, 1 *John* 1. 5. And they have curſed the Prophets, who ſaid, I give him for a Covenant, a Leader of the people: I will dwell in them, and walk in them, ſaith God, *Jer.* 31. 31. *Hebr.* 10. 16. And he ſaith, I will ſend you the Spirit of truth, and it ſhall lead you into all truth, *John* 14. 17. *John* 16: 13. And I will be their God, to rule them, and they ſhall be my people, *Jer.* 31. 33. Thy curſes are but winde, for we are redeemed from the curſe; and the Apoſtles ſaid, the light that ſhined in their hearts was to give them the knowledge of the glory of God in the face of Jeſus Chriſt, 2 *Cor.* 4. 6. and they that are led by the Spirit of God are the Sons of God, *Rom.* 8. 14. and the light to guide our feet in the way of peace, and he that hath the Son hath the Father alſo; and if any bring another Doctrine, receive them not into your houſes, neither bid them God ſpeed, 2 *John* 9, 10. You have here ſhewed your ſelves in the curſed eſtate, out of the Apoſtles rule, the ſame ſpirit of truth that led the Diſciples into all truth, that ſhall reprove the world of ſin, *John* 16. 8, 13.

The

The Prieſts fifth *Curſe*, to which all the people were to ſay *Amen.*

Curſed be all they that deny the Sabbath-day, and let all the people ſay Amen.

Anſ. HEre thou haſt curſed thy ſelf, and all the Apoſtles, and all the Saints, and their own generation; haſt not thou and thy own generation denied the Sabbath day, the *Jews* met on, which is the Sabbath day according to the Scripture? do not ye meet together upon the firſt day? and was not Chriſt crucified on the ſixth day? and did not he ariſe on the firſt day? and did not the Saints meet together on the firſt day? and not keep the *Jews* Sabbath-day? do not you work upon it your ſelves, and keep Markets and Fairs on it? but as it is ſaid before, we are Redeemed from the curſe.

Theſe are the particular Sentences whereupon *Matthew Mackell*, and the reſt of the Prieſts preſent with him, did excommunicate thoſe people called *Quakers* in the preſence of many witneſſes, and he required his Hearers to ſay *Amen* to every particular ſentence.

John Humes, Prieſt of *Liſmahagow*, his Principles.

Pr. *THey who have not the Scriptures, knowes not the Attributes of God by the light of nature, but the Scriptures declare the great myſtery of the three perſons in Trinity, which they who want the Scriptures knowes not.*

Anſ. Thy Principle is a lie, and they that had not the Scriptures knew God and Chriſt, as *Abraham* and *Enoch*, and

the Scripture doth not declare of the three persons, nor of the Trinity, and the natural man receives not the things of the Spirit of God.

Pr. *That the Scriptures reveal the great mystery of Election, the great works of the Creation, and the work of Redemption.*

Answ. There thou hast set up the Scripture instead of God, and before God and the Son, for it is God that doth reveal to babes and sucklings, *Mat.*11.25. and God did reveal by his Spirit, 1 *Cor.*2.10. and God shall reveal, *Phil.*3.15. and the things of God are hid from the wise and prudent, *Mat.*11.25. that have the Scriptures; the *Jewes* had the Scriptures: and God reveals his secrets to the Prophets his Servants, *Amos* 3. 7. no man knowes the Father saving to whom the Son shall reveal him, *Mat.*11.27. now the Son reveals, and the Father reveals, and the things of God are revealed by his Spirit, 1 *Cor.*2.10. the *Jewes* had the Scriptures, and knew not the Son, 1 *Cor.* 2. 8. nor the Father, as in *John*, nor the things of God by a natural light, as they call it; the *Jewes* had the Scriptures, and did not know the Election, *Isa.*24. because they were from the Spirit. So it is God that reveals the Son, and Redemption, and Election, and not the Scripture, the Scripture was given forth from them that had the Revelation from God.

Pr. *That wee and the Papists and Jesuites, and Priests, do agree all together, that the Scripture is the word of God that liveth and endureth for ever.*

Answ. I do believe that you and the Papists and Jesuits, agree all in one; but ye did not agree with the Apostles and Ministers of the word, for the Ministers of the word calls the Scripture *a Declaration*, as ye may read *Luke* 1. and ye do not agree with them that set forth the *Acts*, that called it a Treatise, *Acts* 1. likewise ye do not agree with some of your own, who say the Scriptures signifies writings, and writings will not endure for ever, so ye are *Babylon*, and do not agree with Christ, and ye do not agree with *Jahn*, *Rev.* 22. who saith the words; nor with *Moses*, nor God, who spake all these words, *Exod* 20. In the beginning was the word, and the word is God, and the word liveth and abideth

deth for ever; but the Scripture is words, and the Scripture cannot be broken.

James Nesmith Priest of *Hambleton*, his Principles.

Pr. *That the soul of man is a reasonable sinfull substance.*

Answ. How can that which is sinful be reasonable? and if that which is unsinful be reasonable, and sinful be reasonable both, then they are one in unity: The Lord will take the soul for an offering for sin; doth the Lord take that which is sinful for an offerring? *Isai.* 53. see how thou and the Prophet agrees here; But what is that soul that the wicked is not able to kill? is it not that which God hath in his hand? and this is a lye, to say that which is reasonable is sinful, of one that puts light for darknesse. God breathed into man the breath of life, and he became a living soul, who hath all souls in his hand, and the soul is immortal, and Christ the Bishop of it is immortal, and God hath it in his hand which goeth against him that doeth evil, whose hand is immortal, but man transgressing against the commands of God, the soul lies in death; so Christ is the Bishop of the souls, so they that came to know Christ, their souls rejoyce in God their Saviour, *Luke* 1.

Pr. *That the evil Spirits are both sinfull and reasonable.*

Answ. This is a lie: for reasonable is not sinful, and unreasonable is sinful, 2 *Thes.* 3. they have not the faith: and if the evil Spirit be reasonable, and the good reasonable, they are both one, who then is unreasonable? If the evil Spirit be reasonable, thou puts no difference between the precious and the vile: thou hast the Mark of a blind guide, and a false Prophet in thy forehead.

Pr. *That one of them Quakers is worse then the Devil.*

Answ. This is a lie with his strange wonder, for there is nothing worse then the Devil, whose children you are, for when he speaks a lie he speakes of himself, and he is the Father of it.

Henry

Henry Foreſide Prieſt of *Lingiah* in *Dunbarton ſhire*, His Doctrine and PRINCIPLES.

Pr. *That God commands all every where to repent, to the end that they ſhould not have it to ſay but they were warned, but not that he would give them grace to repent.*

Anſw. Here thou makes God that he does not intend that he ſpeaks, and ſo thou would make him unrighteous, though the Lord commands all men every where to repent, *Acts* 17.30. who hath made all Nations of men of one blood to dwell upon the Earth, and all being concluded under ſin and unbelief, that he might have mercy upon all, *Rom.*3.9. For both *Jewes* and *Gentiles* all were under ſin, and none of them did good, no not one. And Gods intent is, that when he calls men to repentance, they ſhould repent, when he calls them, and many did repent; and you are not fit men to be Miniſters of Chriſt or God.

Now if God command all men every where to Repent, and, as thou ſayſt, does not intend they ſhould Repent, thou and you go about to make God unjuſt. Firſt the Lord he deſireth not the death of a ſinner, but that he ſhould turn from his wickedneſſe and live, *Exod.*33.11. Now in the turning from his wickedneſſe he lives, but in going on in his wickedneſſe he dies; ſo Repentance was Preached from dead works, to ſerve the living God, *Heb.*6.1. & Chriſt came to call ſinners to Repentance, not the Righteous; for the whole needs not the Phyſitian, but to the ſick, *Mat.*9.12,13.

And as for ſaying, God did not intend to give them grace, though he calls them to repentance: That is a lie, & unrighteous doctrine, for the grace of God hath appeared to all men, which brings Salvation, *Titus* 2.11. and ſo as he calls them to repentance, he gives them grace, that grace which brings ſalvation, which men are juſtified by; ſo it is ſaving grace that brings ſalvation, and teacheth to deny ungodlineſſe.

Now

Now they that live ungodly, turnes the grace of God into wantonneſſe, *Jude* 4. and theſe are the wells without water, in *Cains* way, *Balaams* way, and *Cores* way, *Jude* 11. ſpeaks the high words in hypocriſie; and theſe are they that ſeparate themſelves from the Apoſtles, ſenſual, having not the Spirit, *Jude* 19. and are of old ordained to condemnation, who ſeparated from the light, which turnes the grace of God into wantonneſſe; ſo theſe are they that neglect the common ſalvation, it was the charge of the Apoſtle to *Timothy* before his deceaſe, 1 *Tim.* 4. 2. 2 *Tim.* 4. 7. Then told him perillous times ſhould come, and Doctrines of Devils, and men ſpeaking lies in hypocriſie; he ſaid unto them, that they ſhould truſt in the living God, who is the Saviour of all men, and eſpecially of them that believe, 1 *Tim.* 4. 10. But the Devils Doctrine leads them from their Saviour, and from the grace, 2 *Tim.* 4. 1.. And they that are not in the Doctrine, are from the light, which Chriſt hath inlightned them withall, *John* 1. 9. And have turned the grace of God into wantonneſſe, and pernitious wayes, and drawes others from it, and we do conclude that to be the Doctrine of Devils, which ſayes God calls all men to repent, and intends not to give them grace, nor would not have them to repent: as thou *Henry Foreſide* doth ſay, for it was the charge of the Apoſtle to *Titus* to ſpeak ſound words, and ſound Doctrine, and could not be condemned, *Titus* 2. and told him that the grace of God which brings ſalvation had appeared to all men, which taught them to deny ungodlineſſe and worldly luſt, and to live godly, ſoberly and righteouſly in this preſent evill world, the e things ſpeak and exhort with all authority, *Tit.* 1. But as I ſaid before, ungodly men that turn the grace of God into wantonneſſe, are of old ordained to this condemnation, and this the is condemnation of the world, that light is come into the World, and men love darkneſſe rather then light, becauſe their deeds are evill, *John* 3. 19. he that loves the light, the light is his Saviour, but he that

hates

hates the light, it is his condemnation.

Pr. *That the two parts of the Church must be prophane and godlesse.*

Answ. The Church is the Pillar and ground of truth, 1 *Tim.*3.15. The Church of the living God: for the ungodly are out of its grounds, and that which is ungodly; the pillar and ground of truth, there is no ungodly in it, and the Church is without wrinkle or spot, holy, without blemish, *Eph.* 5. 27. and the Church is in God, 1 *Thes.* 1. 1. That which is in God is in the light, and out of the ungodly.

Pr. *That God before the world was, had ordained one little part of the people for eternal life: that sin, or do all the evil they could, they could not loose that which was ordained for them.*

Answ. Here thou goest about to make Christ a lyar, for he that commits sin is the servant of sin, 1 *Joh* 3. 8. saith, He that commits sin is of the Devil, saith the Apostle, and thou wouldst make God partial, and hast taught a Doctrine contrary to the Scriptures, For God is no respecter of persons, *Rom.* 2. 11. Who will give to every one a reward according to their works, *Psal.* 62.12. And he that works iniquity must depart cursed from Christ, *Mat.* 7.23. *Mat.* 25: 41. And he that sinneth after he hath received the truth, there remains no more sacrifice for sin, but a fearful looking for of judgement, *Hebr.* 10. 27. And the elect doth not commit sin, and who shall lay any thing to the charge of Gods Elect, *Rom.*8. 33. and the Elect is Christ, *Isai.*42.1. who was elected before the world was, he that is born of God doth not commit sin, neither can he, because his seed remains in him, 1 *John* 3.9. And he that commits sin is of the Devil, and never knew God, *vers* 6: And here is the children of God manifest, and the children of the Devil, 1 *Joh:* 3:10: and God hears not sinners, and them that regard iniquity, *Psal* 66.18. *Joh.* 9. 31. *Prov.*15: 8:

Pr: *That the great part of the world was ordained for Hell, that repent or do all that they are commanded to doe, they would not obtain salvation, because God had ordained them to Hell.*

Answ

Anſ. Then he was asked wherefore he preached? His anſwer was to ſave the elect: he was anſwered again, if it was ſo, there was no need of that, ſeeing they could not be loſt; Then he was asked before he preached to them that were ordained to Hell: he anſwered to make their damnation hotter; it was anſwered them again, that they had ſmall friends of them, and they could not make it hotter, ſeeing they were ordained before; the Prieſt aforeſaid was asked, who had the blame that men went to Hell.

His anſwer was, *Seeing ye deſire to know, I ſhall tell you, there is one part of the blame in man, and another part of the blame in the Almighty, that men went to Hell.*

Anſ. In this here is confuſion, thou ſayeſt, *God hath ordained them*, thou ſayeſt God has done it, (then mark) then thou ſayeſt, *there is part in man*, and thou ſayeſt before it was in God; now if it be in God, as thou ſayeſt, that he hath ordained them to hell, repent or do all that they are commanded to do, thy preaching is needleſs; and thou cannot add to Hell hotter or colder: Therefore thy preaching is done and ceaſed. And thou ſaiſt part of the blame that men go to hell is in God; here thou wouldeſt make God unrighteous, who deſires not the death of a ſinner, God is not to be blamed in any thing he doth, but praiſed, and righteous in all his judgements; and God is not to be blamed, for God is truth, ſo let God be true, and every man a lyar, *Rom.* 3. 4. thou wicked one, mans deſtruction is of himſelf, *Hoſ.* 13. 9: and God wills not the death of a ſinner, but rather that he would repent, ſo no fault in God, who ſaith, let the unrighteous man forſake his unrighteouſneſs, and he ſhall live; ſo let the righteous man forſake his righteouſneſſe, and he dies, *Ezek.* 18. 22. So my ways are equall, the Lord hath no pleaſure at all that the wicked ſhould die, but that he ſhould return and live, ſo mans deſtruction is of himſelf: And whereas thou ſayeſt, *God hath ordained a great part to Hell*, what makeſt thou of Chriſt who came to be a Saviour of the world? *John* 4. 42. he doth not ſay the Elect onely, but to ſave the world, and not to condemn it, and God ſo loved the world (mark the words) *John* 3.

19. he doth not say, so hated it, that he gave his onely begotten Son into the world, that whosoever believed in him, should not perish, but have everlasting life; and he came not to condemn the world, but that the world through him might have life; but they that hate the light, and do not believe in it, are with the light condemned, but thou sayest otherwise, that he condemns a great part of the world, and he doth not say he loves the Elect onely, but God so loved the world, and God was in Christ reconciling the world to himself, 2 *Cor.* 5. 19. he does not say the Elect onely; and he through death hath destroyed the power of death, the Devil, *Heb.* 2. 14. and thou art to be reproved for thy judgment, for thy unbelief, for thy righteousnes, for thy sin, because of thy unbelief, for thy judgment, because the Prince of this world is judged, *Joh.* 16. and so Christ doth not say I am the light of the Saints, of the elect onely, but I am the light of the world, *Joh.* 8. 12. and saith, that light is come into the world, and this is the condemnation of the world, that light is come into the world, and men love darknes rather then it, because their deeds are evil, *Joh.* 3. 19. So its unbelief that shuts out, *Rom.* 11. 20. So the gates stand open night and day, and every one that doth evill, hates the light and will not come to it, because it will reprove him, and he will not come in to the gate, for he that comes to the gate comes to the light, and he that comes to the light, comes out of condemnation, and comes to be a child of the light, he that hates the light will not come into the kingdome of God: And for thy saying, God hath ordained a great part of the world to Hell, let them repent, and do all that ever he hath commanded them; he that doth the things that Christ commands, enters the Kingdome; he that repents his mind is changed, and whosoever beleeveth shal not perish, and this command is general, *Joh.* 10. 28. through the whole world, therefore thou with the Devils doctrine, shuts up the kingdome of Heaven against others, and wilt not go in thy self, who saies let men repent, and do all that ever they can, they must go to hell, when God wills

wills not the death of a sinner, but rather that he should turn from his wickedness and live, *Ezek.* 33. 11. but he is merciful, and judges not as thou dost, whose eyes are blinded, and hands full of blood; so I say, whosoever repents, and doth the things they are commanded, they shall be saved, and that which thou sayest to the contrary, we conclude to be the Devils doctrine, and whosoever resists the thing that is commanded, that will be their condemnation, but hates the light which was before the world was, which lighteth every man that cometh into the world, that all through him might beleeve, for he that beleeves in the light shall not abide in darkness, *John* 8. 12. shall not come into condemnation, shall come to be a child of light, *John* 12. 36. and they shall have the light of life, and so the light is sufficient to save them, and condemn them that beleeve not, *John* 3. 18. 14. *James* 4. 12. and every one that cometh into the light, that they are inlightned withal, such come into the election, and into the Covenant of God, and evill consciences thou mayest frighten, them that hates the light, which is their condemnation; but the elect thou canst neither save nor deceive, thanks be to God Christ reigns, who will give to every man according to his works, who doth enlighten every man that cometh into the world, not beleeving is condemned, and shut out, and such turn the grace of God into wantonness, and are ordained of old, that hate the light which lighteth every man that cometh into the world, and such be in *Cain* & *Balaams* way, persecutors and murtherers, and turns the grace of God into wantonness.

Pr. From the words of *Jude* 4. they were of old ordained; from these words he said, That God had predestinated one to life, without any cause in the creature lesse or more, and the other wicked man to Hell without any cause in the creature lesse or more; and both wicked men: And before thou said part of the cause that God cast into hell was in the man, and part in God; In this seventh principle and doctrine, thou saiest there is no cause in the creature, that God cast into hell and condemns him, and

in the other thou said, there were part blame in man, and part in God; and here is the Devils Doctrine, a lie found in thy mouth, and thou hast wrested, perverted, and wronged that Scripture in *Jude* who saith, their is no part in man causeth condemnation, that all may see you are lyars, he saith, they were ungodly, they turned the grace of God into laciviousnes that brings salvation, that denyed the Lord that bought them, *Jude* 11. 2*Pet*.2.1. They were covetous, made merchandize of the people, through fained words, so no covetous nor Idolater shall enter into the Kingdome of God, 1*Cor*.6.9. and all they deny the Lord that bought them, but who owns the light that comes from him, which doth enlighten every man that comes into the world, and none sees him, but with the light that comes from him, and they goe in *Cores* way, and gain-sayeth the truth, who goe from the light that Christ hath enlightned them in the particular, and he that gain-sayeth the truth, there is a fault in him, and they goe in *Cains* way that are from the command of God, who said if thou dost well, shalt thou not be accepted? and if he did not well, sin lay at the door; now these were of old ordained unto condemnation, which turned the grace of God into wantonnesse, were in *Cains* way, *Cores* way, and brake the commands as *Cain* did, in *Balaams* way, erred from the spirit, and admired mens persons because of advantage, which *Balaam* did, and loved the wages of unrighteousnes, and so these did not do the things they were commanded; *Cain* he did not doe the thing that he was commanded, nor *Core* that offered strange fire, and his company, *Num*. 16. So these of old were ordained for this condemnation, which condemnation is the light, *Io*.3. light foresees them, and sees over them, and condemns them, when they arise and goes out from the spirit of God in them; and here all may see, here was fault worthy of condemnation, and those were they that sensually separated themselves from the Apostles, and had not the spirit, *Jude* 19. in their dayes; which were covetous, which went for the gift and reward, which were like raging waves of the Sea, which were spots in feasts of charity, feasting,

feeding

feeding without fear, 2*Pet.*2. Which admired mens perſons becauſe of advantage, and ſpoke the high words in hypocriſy, Wells without water, Trees without fruit, raging waves of the Sea, foming out their own ſhame, clouds without water carryed about with tempeſts, ſpots in the feaſts of charity, like unto *Sodom* and *Gomorah* in filthineſs, which goe from the light that does convince them; ſo there is the ſelf ſeparation, and their is the condemnation that comes over them, the light; and theſe are they that ſeparated from the Apoſtles; which ſaid love your enemies, *Mat.* 5.44. Which are men gone into the world, which be in *Cains* way in envy, in *Cores* way gain-ſaying the light, they are like raging waves of the Sea, foming out their ſhame in their pulpits, ſo you are the men that ſeparates from the Apoſtles, that be in *Cains* way, who be out of the life, and ſacrifice the Saints were in, that would murther, and *Cores* way that gain-ſayeth the light that doth enlighten every man that cometh into the world, ſo againſt the common ſalvation, and ye be like *Cain* foming and raging in your Pulpits, and would murther all that are contrary to you, whoſe Sacrifice God acceptes, & yours he does not, & God would have accepted of *Cain*, if he had done well, *Gen.*4. So God is merciful, & a juſt God, but *Cain* he did not well; therefore wo went out from God againſt him, and ſo there was fault in him & not in God, which was the cauſe of his condemnation: ſo you that be in *Balaams* way; for the wages of unrighteouſneſs, admiring mens perſons becauſe of advantage, Ye are out of the faith that is held without reſpect of perſons, *Iam.*2. and ſo ſeparated from the Apoſtles, to whom Chriſt ſaid, Freely ye have received, freely give, and you will not give freely, who are rageing and foming, without you have augmentations, ſtipends, gleabe Lands, or Tythes, great ſums of money, gifts of rewards from great houſes, ſo you deny the light that enlighteneth every man that cometh into the world, ſo gain-ſayes the common ſalvation, *Jude* 1. You gain-ſay the truth, that doth enlighten every man that cometh into the world, ſo in *Cores* way you are, and would have the perſons of the Saints mur-

thered, so in *Cains* way, as ye confess that ye have not the spirit that gave forth the Scriptures, so in the self separation, and ye deny the light that enlighteneth every man that cometh into the world, which is the Lord, *John* 8.12. And so denies the Lord that bought you, 2*Pet*.2.1. And so are for condemnation, who are of that flock that separate themselves from the Apostles, sensually, having not the spirit, who are in *Cains* way, that would kill and murther, and out of the Apostles way, who said love your enemies; who are in *Balaams* way, for gifts and rewards, and admiring mens persons because of advantage, to them speaking high words in hypocrisy, and out of the Apostles way to whom Christ said, Freely ye have received, freely give, *Mat*.10.6. And out of the Prophets way, who said, come without a price, *Isa*.55.1,2. And ye will have the price, or else you will not come, let all that can read *Jude* over, and see if their was not cause in man of his condemnation, and not in God; and so have not you proved your selves in the Doctrine of Devils, and in lyes, and would make God unrighteous, and the Apostles unrighteous? for their was fault in *Cain*, fault in *Balaam*, and fault in *Core*, and fault in *Sodome*, and fault in them that turned the grace of God into wantonnesse, which were of old ordained for this condemnation, *Jude* 4. which condemnation is, that light is come into the world, and men love darknesse rather then light, because their deeds are evil, and so the Apostles taught that their was fault in man, as ye may read *Jude*, and thou hast taught there is none; so then thou art unrighteous, who would make God and the Apostles unrighteous, like thy selfe, let all that fear God judge of it, who are now come to the judgment Seat before the Almighty God, who have been them that erred from the Apostles Doctrine, with it is judged, and are judged, and you must have a reward according to your works, and he that comes to life, comes out of his wickednesse, and not the wicked man enters into the kingdom of God, *Rev*. 21. and the promise is to the seed, and he that works iniquity departs from the seed, *Gal*. 3.16. And the Election obtaines it, *Rom*.11.7. Not him

him that wills, nor runs, But God that ſhewes mercy; And whereas thou ſayeſt the wicked manis ordained to life, without any cauſe in the Creature, leſs or more; This is juſt the Devils Doctrine again, & to bring every one to hide his Talent and none neither to watch nor pray; for this is the creature, that brings him to lay a ſide wickedneſſe, and to depart from ſin and iniquity, which lets him ſee it, and covetous and drunkenneſſe ſo through the obedience of the Spirit, and that is in the Creature that brings him to confeſſe his ſin, and forſake it, whereby mercy is ſhewed; the power of God worketh in us ſaith the Apoſtle; And as they had been ſervants to unrighteouſneſs, ſo came to yeeld themſelves ſervants unto righteouſneſſe, *Rom.6.* How comes the commands of God to be obeyed, if there be not ſomthing in the creature that cauſe him to obey it? For thou ſayeſt without any cauſe in the creature, why were all theſe expreſſions ſpoken in ſcripture, that they ſhould obey all things that Chriſt commanded, *Mat.*28.20. And all the ſtatute, and Ordinances ſpoken of in the ſcriptures if there be not ſomething in man to cauſe him to obey it: but thy intent is to make God unrighteous who reſpects no mans perſon, but gives to every man a reward according to works, *Rev.*2.23. The one as well as the other, and all ſhall appear befor the judgement of Chriſt, 2 *Cor.*9.10. He will judge the world in righteouſneſſe, but there is ſomething in the creature; for every man that cometh into the world being enlightned, whereby he is capable of obeying or diſobeying; and not believing comes to be condemned, and in believing he is ſaved, he hath the witneſſe in himſelfe, *John* 3.8. 1 *John* 5.10 For he that commits ſin is the ſervant of ſin, *John* 8. 24. And there is no reſpect of perſons with God, but whoſoever doth righteouſneſs is accepted of him, *Acts* 10.34,35. The Apoſtle ſaid, *He perceived God was no reſpecter of perſons, but whoſoever doth wickedly he hates the light, and is condemned, but whoſoever doth the truth, cometh to the light*, John 3.21. and ſo out of condemnation, ſo thou teacheſt another Doctrine, ſo as I ſaid before, *The promiſe is to the ſeed, the ſeed is*

Chriſt

Chriſt, and Chriſt all and in all, 1 Cor. 15. 28. And all ungodly and wicked men are ſhut out of the Kingdome of God, where no wicked men enters, one nor other, and man muſt be turned again from wickedneſs, before he enters, *Rev.* 21. 8.

Pr. *He being asked what he would do with* Quakers, *and he ſaid if he had been a Civil Magiſtrate, he would have thought it good ſervice to have cut off all their heads.*

Anſ. There ye may all ſee if he be not of *Cains* ſtock, and what an envy proceeds out of his mouth, and unchriſtian Spirit, and how would he convert them if they were out of the way? and how would he convince them, who would cut off their heads? hath not this proved the Quakers to be in the truth, and he out of it, and is not the command of Chriſt that ye ſhould love your enemies? *Mat.* 5. 44. Now ye may ſee he is out of the command and example, but followed the example of *Cain* the murtherer, and doth not his envie ſhew as much againſt the Magiſtrates as againſt the the Quakers, becauſe they will not execute his malice, and ſlay them for him, and be his executioners? and were not theſe Prieſts as mad againſt the Magiſtrates, (as they are now againſt the Quakers) at *Dunbar* fight? and would not they have had their heads off? let their Pulpits witneſs, though now they admire their perſons becauſe of advantage, *Jude* 16. Who cannot hold in, but their ſhame muſt be uttered forth, who would ſlay the perſons of men as *Cain* did; ſo wo from the Lord is gone out againſt you, who are envious, and ſtrives to make the people envious, but the life of God is riſen in the hearts of his people, with which they ſhall ſee you all, and the Quakers be out of the way of *Cain,* who be in the light of Chriſt Jeſus the Saviour of the ſoul, in which they come to have a habitation in God, the Saviour of all men, eſpecially of them that beleeve, 1 *Tim.* 4. 10. So you that be out of the light be Vagabonds, though ye have great habitations in the earth, for *Cain* built a City yet a Vagabond, *Gen.* 4.

Pr. *It was asked him of a fore-ordained number to de-*

ſtruction,

ſtruction, and for what Chriſt wept over Jeruſalem, He ſaid, as he was humane he mourned, and his Godhead decreed them to Hell.

Anſ. This is a lying Doctrine of the Devil, for after many of them of *Jeruſalem* came to be converted, as ye may read in *Acts* 2. And many of the Prieſts came to be obedient to the Faith, for all being gone aſtray both *Jews* and *Gentiles*, Rom. 3. 9. concluded under ſin, the pure, the eternal tendred over them; who had ſtopped their ears, and cloſed their eyes to that which was pure of God in them, that they might have come to that which is pure, and have been gathered under Chriſts wings, *Mat.* 23. 37. who is pure, and ſo have been converted and healed, and have heard with their ears, and have ſeen with their eyes. And as for the word humane, that is not Scripture language, it ſpeaks not that language, and there were converted many thouſands of the *Jews*, and they were pricked to the heart, when that the Apoſtle ſaid, that was both Lord and Chriſt whom ye have crucified, *Acts* 2. (mark ye) here thou mayeſt ſee thy ſelf to be a lyar; for here was of the *Jews* and of *Jeruſalem*, that he had wept over; thou ſayeſt he had ordained them them to Hell (as he was God) which were converted afterwards; ſo thou wouldſt make God unequal, that the Son is not in the Father, and divideth them, that the Son ſhould weep over them, and the Godhead decree them to Hell, and did not Chriſt command his Apoſtles that they ſhould not depart from *Jeruſalem*? and was not the mighty converſion at *Jeruſalem*? ſo hath not Chriſt wept over *Jeruſalem*, and after was there not a mighty converſion there? And thou ſayeſt he condemned them as God to Hell; there thou mayeſt ſee thy ſelf in the Devils Doctrine, 1 *Tim.* 4. 1. Many thouſands were converted at *Jeruſalem*, which Chriſt wept over, before the Apoſtles departed from thence, where he gave them command to ſtay; ſo ſee thy Doctrine is damnable, and thou errs from the Scriptures, let thy mouth for ever be ſtopped: and are not ye found in the ſteps of them, *Matth.* 23. that Chriſt gives the mark of blind-guides to

the multitude, unto the Diſciples, which marks were ſuch as the multitude might take notice of, and I beleeve the multitude will take notice of, and know you; firſt ye bind heavy, burthens upon mens ſhoulders, ye are ſayers and not doers, and all their works they do to be ſeen of men, *Matth.* 6. they love the uppermoſt rooms at feaſts, and the chiefeſt ſeats in the Aſſemblies, greeting in the Markets, ſtands praying in the Synagogues, called of men Maſters, they were ſwearers, they ſhould ſcourge you in their Synagogues, and perſecute, do not ye put out of your Synagogues? Chriſt ſhould ſend Prophets and wiſe men among them, and they ſhould perſecute, and put out of the Synagogues, *Mat.* 23. 34. They ſhould ſhut up the Kingdom of Heaven againſt men, and do not ye do ſo that do deny the light, that lighteth every one that cometh into the world? do any come to the Kingdome, but who come to the light, which every man that cometh into the world is enlightned withal? may not the multitude take notice of theſe things, called of men Maſter, ſtand praying in the Synagogues, having long Robes, ſalutations in the Markets, uppermoſt rooms at feaſts, puts out of the Synagogues, and ſwearers, and Chriſt ſaid, *ſwear not at all*, *Mat.* 5. 34. And be ye not called of men Maſter, for one is your Maſter, even Chriſt, and ye all are Brethren; now here is the marks of the blind guides, as ye may read, *Matth.* 23. Are they not a company of Swearers, and will they not ſwear for their own advantage? and were not the Prieſts always envious, and falſe accuſers, provoking the Magiſtrates againſt the Diſciples, againſt Chriſt, and againſt Jeſus? did not the Prieſts ſay Jeſus ſhould die for crying againſt them, *Jer.* 26. And were not the Prieſts at work when any of the Saints were murthered, to ſtir up the multitude againſt them, or the Magiſtrates? Was not the chief Prieſts and Elders ſeeking falſe witneſs to put Jeſus to death? *Mat.* 26. 39. And did not the High Prieſts ſay he had ſpoken blaſphemy? it was *Pilate* that put him to death, did not the chief Prieſts perſwade their multitude to ask *Barrabbas*, *Matth.* 27. 20.

and

and crucifie Jesus, and did not they mock him? See how the Priests were alwayes busie for blood, that all the righteous blood might come upon them, shed upon the earth, *Matth.* 23. 35. And did not the Priests give money to *Judas* to betray Christ? and did not the Priests give large money to the Souldiers to tell a lie, and say his Disciples stole him away by night? *Matth.* 28. 11, 12, 13. had not *Paul* authority from the High Priest to persecute? *Acts* 9. 1, 2. and so get you your Anthority from the Magistrates, and the people their Authority from you to persecute, and would not the chief Priests have murthered *Paul* afterwards, when he was converted, *Acts* 23. *Acts* 2. 7. Did not a company come with swords and staves from the Priests with *Judas* to take Christ? *Mark* 14. 13. as a troop of Robbers wait for a man; so doth a company of Priests murther in the way by consent, and have not ye consented together? *Hos.* 6. 2.

Pr. *That Christ scorned men when he bad them be perfect, because he knew it was impossible for them.*

Answ. This is wickedness and impudency to say Christ scorned men when he bad them be perfect. This is Antichrist and the Devils Doctrine, for to say that Christ did command that which men should not come to, for Christ nor God commanded nothing but what should be attained unto, and it will be attained unto, and hath been attained unto; Christ said, *Be perfect, as your heavenly Father is perfect*, *Mat.* 5. 4. he knew that they might be perfect if they come into the Kingdom of God, for there no unperfect thing must enter, *Rev.* 21. and so he did speak that which he knew people should come into, but they should come into it, if ever they came into the Kingdome of God; what is this to thee which cannot love enemies? for they that love enemies shall know perfection, and perfect love and patience have its perfect work, *Jam.* 1. 4. the Apostles speak wisdome to them that were perfect, but not the worlds wisdome which comes to nothing, 1 *Cor.* 2. 6. and the work of the Ministry was for the perfecting of the Saints, till they all come into the unity

of the faith, unto the knowledge of the Son of God, unto a perfect man, and unto the measure and stature and fulness of Christ, *Eph.*4. and they should not be any more tossed to and fro with the windy Doctrines of men, nor cunning craftiness wherewith they lie in wait to deceive, and there art thou tossed up and down with every wind, and far off the work of the ministry, when thou saist blasphemously, *Christ scorned men when he bad them be perfect*; Christ did not scorne them, but thy doctrine, it is imperfect, and thou and you that transgress and abide not in the doctrine of Christ, thou and you are Anti-christs, as ye may read, 2 *John* 9.10.

Pr. *When it was asked him, of the words that Peter spake of, concerning them that brought in damnable Heresies, and denyed the Lord that bought them, he said they did but think the Lord had bought them, but they were not bought, but they thought they had been so.*

Ans. Here thou again with thy damnable Doctrine, dost go about to make *Peter* and *Jude* lyars, who speaks contrary to scripture, and perverts their Doctrine, and the words of *Peter* are thus, even denying the Lord that bought them; 2 *Pet.*2.1. and the words of *Jude* 4.denying the onely Lord God, and our Lord Jesus Christ; and thou saist the Lord had not bought them,but theythought he had bought them, wo and misery, man, will be thy portion, that thou should so wickedly pervert the Apostles Doctrine and Scripture, *Acts* 13.10.and bring in such damnable Doctrine,and devilish Doctrine, and speaks such lies in hypocrisy, whose conscience is seared with a hot Iron, 1 *Tim.*4. it is time for people to turne away from you, who have so long deceived them.

Pr. *Concerning these words of* Ezek.18.28. *If the righteous man turn away from his righteousness, his former righteousness shall be no more remembred; and he said the meaning of that scripture was, they thought they had been righteous, but they were not, but supposed it had been so.*

Answ. Here in this thou art a minister of unrighteousness, thou goest about to make God a lyar, and the Prophets, and

and perverts the ſcriptures, for if he forſakes his righteouſneſſe, and commits ſin and iniquity, and treſpaſſes, he ſhall die, and not live in the righteouſneſſe; but if he forſake his ſin, treſpaſſes and tranſgreſſions, in the righteouſneſſe that he hath done and doth, he ſhall live; ſo Gods wayes are equal, *Ezek.* 18. And thou ſayeſt they thought they had been righteous, but it was not ſo: And the Lord by the Prophet ſaith it was ſo, that they ſhould live in their righteouſneſſe, and dye if they depart from it, and tranſgreſſed here thou art a diminiſher from the Prophets and Apoſtles words, whoſe name is diminiſhed out of the book of life, read *Rev.* 22.19.

Pr. *He denyed that Chriſt dyed for all men, but for the Elect.*

Anſw. Contrary to *Johns* Doctrine, who ſaith, he is the propitiation for our ſins, and not for our ſins onely, but for the the ſins of the whole world, 1 *John* 2.2. and ſo it is the unbeliever that is ſhut out; and not believing in the light that men are enlightened withall, with which light they might ſee the one offering, who taſted death for every man, *Heb.* 2.9. and doth enlighten every man that cometh into the world, that all through him might believe; and they that believe not in the light are condemned, *Joh.* 3.18. but believing in the light, ſhall come out of condemnation, and he is the Saviour of all men, but eſpecially of them that believe, 1 *Tim.* 4.10. and the grace of God which brings ſalvation hath appeared to all men, which was the ſaints Teacher, *Titus* 2.11,12. and they that turn it into wantonneſſe, ſhall with it be condemned *Jude* 4. and they that ſet up a heap of teachers, 2 *Tim.* 4.3. after their own luſts, and went out from the Apoſtles doctrine, before the Apoſtles deceaſe, 1 *John* 2. 19. and have turned the grace of God that brings ſalvation, into wantonneſſe, ever ſince, and ſaith it hath not appeared unto all men, which brings ſalvation, which is ſaving grace, and Chriſt Jeſus doth enlighten every man that cometh into the world, that they might believe, and walke after him, and ſaith, they that follow him ſhall not abide in darkneſſe, but ſhall become the children of light, and have the light of life, *John* 8.12.

Now.

Now ſay they that hate the light, it is not ſufficient, it is not a ſaving light, but they ſhall find it ſufficient to condemne them, and their unbeliefe, for not believing in it; for believing in it, they come to have the light of life, *John* 8.12 and *John* 12.36.

Pr. *He being asked who were hirelings, if they were not that did take hire? his answer was, they were hirelings that did not take hire, and to prove it, he brought that scripture in Philipians of them that preached Christ of envy and strife.*

Answ. Now all may ſee what doctrine he brings, to pervert or reſt the ſcriptures, *Philip.*1.15. to prove them hirelings that do not take hire, that in the *Philipians* doth not prove that they were hirelings, neither did they take hire: ſo that for his purpoſe makes nothing, though for this purpoſe he brings that ſcripture, but that his folly and darkneſſe might appeare, and be made manifeſt by the light, for now to it his deeds are come, who is unfit to talke of the ſcripture.

Pr. *He ſaid it was the cleare mark of the Devil to go up and down from place to place to preach as the Quakers doe.*

Anſw. Now here in this he may charge all the prophets, Chriſt and his Apoſtles, which went up and downe from place to place, *Heb.* 11. that this is the marke of the Devill, but this is too manifeſt to bring to light, and diſcover the Presbyterian Prieſts of Scotland, who lies in Dens and Corners, and fat benefits, and there ſtick in the earth, and are crept into houſes, who ſay it is the Devills marke to go up and downe to preach; but this is that they may manifeſt themſelves to be judged by the practice of Chriſt and his Apoſtles, that their folly might appear unto all men, *Luke* 9.5.8. *Heb.* 11. likewiſe the Presbyterian Prieſt are turned like ranters, who ſaith whatſoever man doth, God hath a hand in doing of it, whether Good or Evil, if a man commit never ſo much ſinne, and live never ſo wickedly he ſhall go to Heaven if he be ordained there to come; how was God greived when *David* ſinned? the Lord was angry; the Lord was wrath, when the children of *Iſrael* ſinned againſt him, it greived the Lord that he

he had made man, when all flesh had corrupted his way, *Gen.6.6.* and thou and you go about to make God the author of sin, and saith God hath a hand in it, whatsoever a man doth here: again you and thou be in the doctrines of Devils, what shall we say that God is the author of sin? God forbid, *Rom.6.* they that transgresse the commandments of God, provoke him to anger, and though God created the evil, *Isa.*49.7. yet his commandments was to man, that he should not go into it, *Gen.*2.17. *Gen.*4.7. *Ezek.*18. but when he did, he transgressed the command of God; so he who saith if ye murther, God is the author of it, if ye persecute, God is the author of it, if ye do unrighteously God is the author of it: you that murther, persecute, and do not righteously, are of him that kept not the command of God, of whom ye are; *Joh.* 44. that would persecute and murther, thou art gone out of the command of God, and joyned with the Devil, 1 *John* 3. 8. that went out of the truth, the Devil he went out of his estate, and the woman hearkned to him, and went out of her estate, and man to the woman, *Gen.*3. The Jews went out of their state, when they persecuted, *Mat.*27.25. *Cain* went out of his state, when he murthered, *Gen.* 4. The Christians went out of their estate, since the daies of persecution, who had the name of Christianity; *Cain* went out of his state when he murthered, and *Balaam* went out of his state, when he coveted the wages of unrighteousnes, and admired mens persons, *Numb.*22. *Jude* 11. *Core* went out of his state when he gain-said the truth, *Num.*16. *Jude* 11. the false Prophet, and the Antichrist which is the Beast, and the mother of Harlots, went forth from the state of the Apostles, 1 *John* 2.19. which hath been since the daies of the Apostles, and so all wars, and fightings, and adversaries, is because of being out of the truth, fallen out of it, *James* 4. there is pride and Lucifer, *Isai.* 14. and that is it that is of old ordained to condemnation, *Jude* 4. and to be kept down, and to be condemned everlastingly; and there the time that shall be witnessed fit for the fire, and Death and Hell; and the false Prophet, and the Dragon

gon and the Serpent caſt into it, *Rev.* 20. 14. but leaven is known that leavens into the new lump, 1 *Cor.* 5. 7. the everlaſting fire that burns for ever, *Mark* 9. 46. how are the profeſſions, formes, and religions fallen from the ſtate, and loſt the ſtate, and out of the ſtate that Chriſt was in, the Prophets were in, *Abraham* was in, *David* was in, *Moſes* and the Apoſtles was in; and remains in a form of their words, 2 *Tim.* 3. 5. and murthers them that enjoys their life, and perſecutes them; The Devil abode not in the truth, *John* 8. 44. *Adam* and *Eve* abode not in the truth, but tranſgreſſed, *Gen.* 3. *Cain* abode not in the truth when he murdered *Abel*, *Gen.* 4. The Jews abode not in the truth, but crucified the juſt, *Jam.* 5. 6. The Antichriſt, and the falſe-Prophets, ſince the daies of the Apoſtles, and the Beaſt abode not in the truth, 1 *Iohn* 2. 19. that made the war againſt the Saints, *Rev.* 13. And here is the murderers, envious, and perſecutors, warring, and fighters, and their ſacrifice God never accepted, *Gen.* 4. 5. in all ages: and theſe are them that perſecuted thoſe that was in the truth, whoſe ſacrifice God accepted; to the witneſs of God in you all I ſpeak; that you may ſee your fall from the truth, out of the Prophets life, Chriſts life, and the Apoſtles life; ſo be out of the commands, and fallen from God, and ſay that none can keep the commandments: that is the Word that ſhall ſtand for ever, ſo ye are they that loves not not God, *Joh.* 14. 13. 1 *Joh.* 2. 4. but are of the Beaſt and falſe Prophets that makes war againſt them that keep the commands of God, *Rev.* 22. 11. ſo that which ſaith, none can keep the Commandements, is fallen out of the truth, and the Commandments of God, 1 *Iohn* 2. 4. *Ioh.* 8. 44. And to him the truth is death, and the commands of God in which the Saints live, to whom the Commandments are not grievous, 1 *Iohn* 5. 3.

Thomas

Thomas Garwine, Prieſt of *Edenborough*, his Doctrine and PRINCIPLES.

Pr. *That the Childe that is not ſprinkled with outward water is in a damnable ſtate, and worſe then an infidell.*

Anſw. Now here he and the reſt of the Presbyterian Prieſts of *Scotland* may ſay *Abraham* was in a damnable ſtate, *Iſaac* was in adamnable ſtate, *Jacob* was in a damnable ſtate, and *Joſeph* was in a damnable ſtate, and *David* was in a damnable ſtate, and *John* the Baptiſt was in a damnable ſtate, which were not ſprinkled by a Prieſt with outward water, nor named by the Prieſt, ſo thou and you with your traditions, that ſay a Child is in a damnable ſtate, if ye do not ſprinkle it with water; and the Apoſtle bids them not look at the things that are ſeen, and you are in the damnable ſtate, and the damnable doctrine, teachers of lies; and many ſimple people have been deceived by you, and given over to believe you, but God hath taken the vail off their hearts, that you begin to be ſeen: and their ſalvation ſhall they know ſtands not in elements, as though you, with your ſprinkling Infants with outward water, could bring out of the damnable ſtate; Oh ye deceivers, did not the Apoſtle ſay, they that were Circumciſed, Chriſt profited them nothing? *Gal.* 5.2 ye have long deceived people with your beggerly rudiments, and elements, and doctrines, and traditions, *Col.* 2. hatched up at Schools, and never commanded of God; and ſay, if people will not obſerve your traditions, or your elements which you call (a Papiſt word) Sacrament, and periſhing, they not obſerving it, are in a damnable ſtate, and worſe then the Heathen and Infidels; an Infidel, is an Heathen, one that knowes not God; But your generation ſays it is blaſphemy to ſay any hath known God, and hath ſeen God, and ſpoken to God: ſo they themſelves have concluded to be Heathen: The Heathen know not God: The Heathen obſerves traditions; and they that know

God cannot observe the traditions of the Heathen: but obeys the Apostles doctrine, and touches not, tasts not, nor handles the traditions of men and Ordinances which will perish, so not saving; so they that observe not traditions are not worse then Heathens: but they that observe traditions are as the Heathens, and be out of the Apostles doctrine in their own traditions and rudiments, and are offended at those that will not touch them. *Robert Semple* Priest of *Lasmahagow* came to *George Weare* of *Saffield* to reason with him, and he laid down these following things for his doctrine and principles, His first doctrine and principles was to prove the lawfulnesse of being called of men master; standing praying in the Synagogues, going in long Robes, and he mentioned *Ezras* Pulpit of wood upon which he stood, and read the Law to the people; and for the rest he said nothing, for his mouth was stopt concerning these things, being found in the steps of the Pharisees, *Mat.*23. we do grant that *Ezra* had a Pulpit of wood, but you professe your selves Ministers of the Gospel and presbyterians, and are ye fain to run to *Ezra*, in the Law for a Pulpit? now you have shewed your selves what you are; and brought your deeds to the light; but the Priesthood was made by the Law of God: so were you never; that priesthood changed, and the Law changed also by which it was made, and pulpit and Tythes ended; and Christ the everlasting Priesthood witnessed; so thou and you have proved your selves no Ministers of the Gospel, Christ Jesus, the power of God, and the wisdom of God, the ever lasting Priesthood, who is the end of Priests, Pulpits and Tythes, that was true in their place. So you that have got up another Pulpit, Tythes, Temple, like Readers of the Law, and not like ministers of the Gospel, and Priests, are separated from the Apostles in the delusion, and from Christ the everlasting Priesthood, *Heb.*7. and are them that *Jude* 19. and 2 *Pet.*2. speakes of, That separates themselves, having not the Spirit that they were in who witnessed against Pulpit, Tythes, and Priest-hood, and witnessed Christ the everlasting Priest-hood, which Pulpit, Tythes, and Priest-

Priesthood ye are crying up, and so Antichrist.

George Weare bad him prove his practice for sprinkling of Infants, and whether or no they were not to believe before they were Baptized. He said the promise was to *Abraham* and his seed; *George* answered him, it was not to seeds, as to many, but to thy seed which is Christ. *Robert* the Priest said, That seed Christ, was natural, contrary to the Apostles doctrine, *Gal.*3.16. who said Christ was the power of God, 1*Cor.*1.14,15. and Christ the mistery, *Col.*1.2.7. The first man is of the earth earthly, the second man is the Lord from Heaven heavenly, 1*Cor.*15. the spirituall man judgeth all things, 1*Cor.*2.15. The seed of the woman bruiseth the serpents head, *Gen.* 3.15. and the promise is to the seed, and the seed is Christ the power of God, And Christ the seed is the spiritual man and so not natural, but the Priest said the seed is natural. Now let all see in this whether he be not given up to delusion, to speak lies in hypocrisy, 1*Tim.*4.1. to delude and deceive people for dishonest gain, *Ezek.* 22.13. Which seed he and all the Presbyterians shall finde spiritual to judge them, and bruise the heads of them, and break their wicked cords and bonds of iniquity which they have laid upon the people, *Mat.* 23. *Ezek.* 34. *Acts* 15. The day is at hand that their judgement is come; by that man God hath ordained, *Acts* 17.31. and to judge the world in righteousnesse, and to give to every man a reward according to his works, *Ps.*62.12. *Rev.*22.12. who shall give to him an account for every idle word they shall speak in the day of judgement, *Mat.*12.36. And *William Kendie* came to *George Weare*, and promised him he should have a publick hearing, he hearing what the Priest and the rest of the Elders charged him withall, And when he came they would not give him a hearing; and so found them truce-breakers that are to be turned away from, 2*Tim.*3. and such as creep into houses, and be of themselves, boasters, proud, high-minded, as *James* and *Jambres*, who have a forme of godlinesse, and denys the

power, which are to be turned away from: And after that the ſaid Prieſt did excommunicate *George Weare* in in another pariſh without any hearing, nor would not let him know for what they excommunicated him, which was a work of darkneſſe to make the peoples minds envious againſt the juſt: upon which *George Weare* went to their meeting place to read a paper to him, to ſhew why he denyed him; and two Prieſts, *Robert Semple*, and *John Hume* being there, bad the people to knock down that excommunicated (Swinger) which is in Engliſh (Rogue) upon which the people did obey the Prieſt, and did beat, and knock *George Weare* down to the ground; and might have murthered the man, had not the Lords mercy been ſeen, ſo they be in *Cains* way, in envy; *Gen.*4. *Jude* 11. And *George* got up again, and the Prieſts bad the people ſtrike him; and they did beat him, and pluck him by the hair of the head; and the Prieſts bad beat them away; and they did ſo. And after the Prieſt ſummoned *George* to the Court; and told the Bayliff he would prove it by the Scripture, he muſt be ſtoned to death; now here is the murthering *Jewes* nature, that ſtoned the prophets, and ſtoned the Apoſtles; and ſtoned *Steven*, and took up ſtones to ſtone Chriſt, *Mat.* 23.24. *John* 8.59. *Acts* 7.58. And bloody Butchers, manſlayers, no Miniſters of Chriſt: did not the falſe prophets go alwayes with the beaſt to war? *Rev.*13. *Rev.*16. againſt Saints and the Lamb; and did not the cheif prieſts ſtir up the rulers againſt Chriſt, and had not the prieſts a hand to murther? and was not the prieſt at the examination of *Steven*, and the Councel gave order that he ſhould be ſtoned to death? and did not the Prieſts ſtir up the Rulers and Magiſtrates, though they themſelves did not often do it, which had not the power, but they ſtirred up the Magiſtrates to do it? And they came to be their ſlaughterers, to execute their malice, and be their executioners; ye do not, ye may ſay, it is the Magiſtrates which ye ſtir up to do it. It is not ſaid, the Prieſts did ſlay and crucifie Chriſt, but *Pilate*, but the Prieſts had

power

power amongſt the multitude to perſwade the multitude to aske the murderer, *Mat.*27. (which had murther in their hearts) and *Pilate* did the thing; and did not God overthrow *Jeruſalem*, and deſtroy the power of the Magiſtrates there, and prieſts both? and hath not God done it in many ages for executing the Prieſts malice, and their envy againſt the juſt, and his anointed? have not ye many examples ſet down in the ſcripture, which ye may all take notice of it.

Therefore take heed all ye Magiſtrates, how you execute and avenge the malice and wickedneſs, and envy, of any one againſt the juſt: for the envie of the envious, and the wickedneſs of the wicked ſhall ſlay himſelf, *Pſal.* 34. 21. and the righteous ſhall ſee it. Therefore you that are called Chriſtian Magiſtrates, execute not, neither be ye executioners of their madneſs, and envy of thoſe who calls themſelves Miniſters of Chriſt. That would have you to ſlay, to ſtone, to ſtocks, to priſon, and to put to death them that be contrary to them; thoſe be murtherers in *Cains* way, man-ſlayers, wraſtlers againſt fleſh and blood, and not Miniſters of the Goſpel which ſaith, Love enemies, and render to no man evil for evil, *Mat.* 5. 44. and this differs from the Scribes and Phariſees who loved their own, and perſecuted others, and ſtoned others, and drew the Magiſtrates to do it, which ſaith the Miniſters of Chriſt, we wreſtle not with fleſh and blood, but againſt principalities and powers, and ſpiritual wickedneſſes in high places, *Eph.* 6. 12. Now thoſe Miniſters that would have the perſons of men ſlain, are like *Cain* and *Jezabel*, the beaſt and falſe Prophets, that ſlew *Abel*, *Gen.*4. 1 *Kings* 21. the perſons of men ſtoned, impriſoned, and put to death, are as the Jewes Prieſts, and thoſe Magiſtrates that executes their malice, are as the Jews Magiſtrates, unchriſtian Magiſtrates. And ſo thoſe are they that are wreſtling, ſtoning, ſtriking and impriſoning againſt fleſh and blood. And in the mean time ſpiritual wickedneſs rules among them, and rulers of darkneſs in high places, where fleſh and blood are wreſtled againſt; ſo in this ſtate both

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Ministry and Magistracy are blind, that be out of the fear of God; they turn their sword backward, whilst they are executing the Priests malice, and the Priests will strengthen the hands of evil doers, and provoking to slay, and against flesh and blood wrestling, and do not profit the people at all, and stirres up the multitude against the just; that he may keep himself in his place for his own ends, and admiring the Magistrates persons, and mens, because of advantage, *Jude* 16. & respects their persons, which shews they be out of the faith, *Jam.* 2. which gives victory over the world, 1 *John* 5. 4. and out of the doctrine of Christ and his Apostles; now the Magistrates is for the punishment of evil doers, and for the praise of them that do well; which walks in the life, which he that doth evil goes from; where the rulers of darkness and spiritual wickednesses are; and this Magistrate he can see, he turns not the sword backward, he answers that of God in every one, and is for a praise to them that do well, 1 *Pet.* 2. 14. so every evil doer acts contrary to that of God in them; now a Minister of Christ wrestles not against flesh and blood, but against spiritual wickednesses in high places; so every one that doth evil acts contrary to that of God in him, so the higher power goes above him; *Rom.* 13. 1. So the higher power is above him, and before he was, all power in heaven and in earth is given to the Son of God, *John* 5. 22. above all the powers of the earth, that lighteth every man that cometh into the world, *John* 1. 9. but they who does evil, goes from the light, and so the higher power goes against him. The Magistrates that be in the power, is a terror to the evil doers that acts contrary to the light wherewith every one that cometh into the world be enlightned, The Magistrates be in that power which goes over him, and is a praise to them that be in the light, and the Ministers of God is to bring from under the occasion of the Magistrates sword.

George Weare being with his friend standing in the field neer *Foord* meeting-house, as they call it, he neither speaking, nor acting any thing against any man, but stand-

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ing in the fear of the Lord with his friend; *William Lowry*, and *John Hambleton* called Justices, committed him to prison, where they lay twenty and three dayes; and here is his innocency preached.

The original righteousnes was before the fall; The original of self-righteousnes was that which fell, and is in the fall; that transgressed.

And in the Catechism which is tollerated by the generall Assembly, and in the Catechise of *Scotland*, called, *A Short Catechism*, *They say that the Word of God is contained in the Scriptures.*

Answ. And the Scriptures are writings; and it saith, God is the Word, *John* 1. 1. 1 *Kings* 8. 27. *Solomon* saith, The Heaven of Heavens cannot contain him, and you say he is contained in the Scriptures with his writings: and you say there is Three persons; and the Scripture doth not speak of Three persons, and the Jewes had the Scriptures, and knew not Christ, the Word of God: Then ye tell people of an outward ordinary meanes, by which Christ Communicates the benefit of Redemption; The word Sacraments; the Scripture doth not speak of Three Persons, and Sacraments, they are *Papists* words; of them ye have learned them; the meanes of salvation is not ordinary, or outward; but Christ is the salvation, who is Eternall, *Heb.* 5. 9. and they that come to him, come to the end of the outward, *Col.* 1. 27. Ye say the Sacraments are the Effectuall meanes to salvation; and ye say again, they are not as they are themselves: (so here is confusion) but onely by the blessing of Christ, and his spirit in them. How do ye differ from the *Papists*? for they say he is in them; and ye say his Spirit is in them, and where his Spirit is, is not he? Oh blinde, are ye found out? go ye home to your Mother the *Papist*; where Christ Spirit is, he is. And ye say your two Sacraments, is Baptisme, and the Lords Supper. The Scripture doth not call Baptisme, and the Lords Supper, two Sacraments; which Names you and

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the Papists adore and worship, which you have given to them; again, you in your Catechize call the First day in the week the Sabbath-day: Where did ever any of the Ministers of Christ, or Christians, un-apostatized call it so? are not you come unto the breach, and guilty of your owne judgement? Of the third Commandment, when ye give another Name to the Scriptures, then they give themselves, in calling them the Word, and calling Baptisme, and the Supper, the Sacraments? *Exodus* 20. *Moses* saith, God spake all these words, when he gave forth the Commandements, (mark words) and the words of Christ are Spirit and Life, *John* 6. 63. God is the Word, *John* 1. 1. and Christ is the Word, *Rev.* 19. 13. and the Word became Flesh, and dwelt among us, *John* 1. 14. And them that had the words of the Scriptures, which cannot be broken, *John* 10. 35. the Law and the Prophets; they knew not Christ, the Word, before they be brought to the light that Christ hath inlightned them with, and they be brought to the Spirit, *John* 5. 37. *John* 8. 19. Can the whole world say the Lords Prayer in truth? or was it taught his Disciples, or to the world? doth not people draw nigh to God with their lips that say it, *Isaiah* 29. 13. and are not in the light, which every man is lighted, that cometh into the world withall: Can ye say the Lords Prayer, which is, *Forgive us our trespasses, as we forgive them that trespasse against us*, without Hypocrisie? How do ye forgive them, when ye would have them persecuted, and would have them stoned, you that be Teachers of the people? and how do ye love your neighbours as your selves? and fulfill the Law and the Prophets; *Mat.* 7. 12. to do so as you would be done by?

To ye Presbyterians of *Scotland*, I speak that be teachers, whose principles is to stone, chop off heads, and persecute them that be contrary minded to you, would ye have those that be contrary to your mindes stone you to death, chop off your heads, imprison, and banish you,

and

and perſecute, and excommunicate you? This is the Law and the prophets, to do as ye would be done by: as others ſhould do to you, ſo do unto them: but Chriſt who is the end of the Law and the prophets, *Rom.*10.4. ſaith his doctrine is to love enemies, *Mat.*5.44. and ſaith, if men perſecute you, pray for them, and bleſſe them that curſe you, do good to them that hate you, and pray for them that perſecute you, and deſpitefully uſe you, that you may be the children of your father which is in heaven: who makes the Sun to ſhine upon the evil and the good, and the rain to deſcend upon the juſt and the unjuſt, if ye love them that love ye, what reward have ye, the Publicans and Phariſees do ſo, and the apoſtatized Chriſtians who are got into the formes of words, but out of the life of the Saints of Chriſt and the Apoſtles, and there they are ſaluting their brethren onely, but ſaith Chriſt, be ye perfect as your heavenly Father is perfect, which you ſtand againſt; ſo ye are they that have denyed the one offering which hath perfected for ever them that are ſanctified, *Heb.*10.14. And makes the blood of Chriſt of none effect; which cleanſeth from all ſin, and the new Covenant, which blots out all ſin and tranſgreſſion; and all upon the earth profeſſors and worſhipers, that call your ſelves Brethern, and Chriſtians, and offerers, of what ſort ſoever, that have but the name, before thou offers be reconciled to thy brother, go leave the gift at the alter, and be reconciled to thy brother, and then come and offer thy gift, *Mat.*5.24. then will the Lord accept thy offering, and all upon the earth that prayeth; ſo that ye doe forgive others that treſpaſſe againſt you, as you would have the Lord forgive you your treſpaſſes.

Oh how is the beauty of the Church of Presbyterians marred, and deformed! oh how are they become Cages of unclean birds, Synagogues of Sathan! Oh how are their Teachers become envious men, and murtherers, of *Cains* Stock, in whom the eternall life is not abideing: That would club, ſtone, and chop off heads of

ſtrangers, ſervants of the Lord God, and Sonnes, and Daughters, and Excommunicate, and put out of their Synagogues; theſe things have I ſpoken unto you, that ye ſhould not be offended, *John* 16. 2. they ſhall excommunicate you, yea, the time cometh, that they that kill you, ſhall think they do God good ſervice; theſe things will they do unto you, becauſe they never knew the Father, nor me. Theſe things have I told you before, that when the time comes, ye may remember that I told you of them, *John* 16. 4. ſo the ſayings of Chriſt are fulfilled by you that Excommunicate, and put out of the Synagogues of the Jewes, ye are like, and theſe are their markes; that they neither know the Father, nor the Son of God. Theſe Temples, Pulpits, Prieſts, that are ſet up, ſince the dayes of the Apoſtles, are amongſt the falſe Prophets that Chriſt ſaid ſhould come, *Mat.* 7. *Mat.* 24. and *John* ſaw was come, 1 *John* 2. 18. 19. and 1 *John* 4. 1, 2, 3. which went forth from them, which all the world went after, *Rev.* 13. 3. And theſe Excommunications, from you are, that none ſhould buy nor ſell, but ſuch as worſhip the Beaſt, and receive his Marks, *Rev.* 13. 14. And it was the Beaſt that would kill and deſtroy, and the Dragon, and the Falſe Prophets, them that kept the teſtimony of Jeſus, *Rev.* 12. here is the patience and faith of the Saints; that by the blood of the Lamb that overcomes, that have the teſtimony of Jeſus, and kept the commands of God; ſo the Jewes excommunications which had the true Temple, true Tithes, and true *Prieſts*, which had the Figure, the Type, Chriſt being come the ſubſtance, *Heb.* 10. 34. the everlaſting *Prieſt*-hood, *Heb.* 7. the everlaſting Covenant, and the one offering, *Heb.* 10. ſo them that went from the prieſthood went to Chriſt; The Jewes did excommunicate them out of the Synagogues; now they did not know the Son nor the Father that did excommunicate, *John* 16. though they had the figures and Types of the Son of God. They held up their outward things;

things; and ſaw not the Son of God the ſubſtance when he was come, ſo theſe knew not the Son of God nor the Father that excommunicated and put out of the Synagogues; which Chriſt bad them that was to be put out of the Synagogues, not be offended at thoſe things; he told them before they came to paſſe, That when theſe things come to paſſe ye may remember that I told you. Now thoſe are they that Chriſt ſaid ſhould come; and the Apoſtles ſaw was come, that went forth from them; which hath got up Tythes, and Temples, and Pulpits, and Prieſts, and the Prieſts are excommunicating out of their Synagogues, and theſe muſt neither buy nor ſell with them, nor eat, nor drink, nor have nothing to do with them, except they will worſhip the beaſt, or his image, and fall down to him; and this is the worſhip of the Beaſt got up ſince the Apoſtles: who apoſtatized from the true Church, and went forth from them, which all the world wondred after and worſhipped, and received his mark and his image; They that buy and ſell, and will let others do ſo with them, that are of them that make war againſt them that keep the teſtimony of Jeſus, and the commands of God, and againſt the Saints and the Lamb; but the Lamb and the Saints ſhall have the victory: But the Lamb of God, the ſeed of God is riſen; the beaſt and the falſe Prophet is taken, which hath long deceived the Nations, *Revelations* 2. The old Dragon, the Serpent, the murderer, the deceiver, the devourer, the Mother of Harlots, *Babylon* which hath made all Nations drunk with her fornications, which hath corrupted the earth, *Rev.*14. which the beaſts, and the falſe Prophets that deceives the Nations, and the Antichriſt, the falſe Prophets; ſay they are come but now: Theſe are deceivers of the Nations; that ſay they come but now; for Chriſt ſaid they ſhould come, and *John* ſaid they were come before his deceaſe, whereby he ſaid he knew it was the laſt time; and in the Revelations he ſaid, all the world went after them, and all Nations have drunk of

the wine of her fornications, and the Kings of the earth have committed fornications with her, *Rev.*17.2. (mark the word have) and the false Prophets say they come but now, and now is the last time. And these are the deceivers of the Nations that say so. Now are people but coming from them; and now is the judgement of the great whore come; and now is vials of wrath to be powred upon her that hath corrupted the earth, and now shall they go into captivity, *Rev.*13. *Rev.*1. 4. and 18. And now shall people come to that which the false Prophets, the beast, and the Mother of Harlots went from, all these heads and horns, and Crowns, will turn against others with their tongues, Languages; and *Babylon*, that hath been amongst them; and now is the seed of God risen, which overthrowes all the excommunicators upon the earth, both beast and false Prophets and *Jewes* both, which seed of God brings to see to the beginning. Glory to the highest for ever; and *Jewes* and *Gentiles*, beasts and false Prophets, and is at the top of them all, and the corner stone is laid.

John Castairs, and *James Durram* Priest of *Glasgow*, when the Fast was appointed by the English, they kept their Houses, and caused their servants to work, and took notice of all those that countenanced the English Fast, and the first day they preached, then after they said it was necessary that a day of Humiliation should be, and that all people should be humbled for the powers they saw now ruling in the land, for they were giving liberty and tolleration to all sects, and blasphemies, as Anabaptists, Independants, and said that the Baptists denyed all worship and Ordinances, as they were and ought to be according to the Ecclesiastical Government, which Government is the true hedge of the Church of Christ.

Lodowick Simerell Priest of *Munkland*, he said before several persons that no true Justice had been, or was since those enemies came to this Nation, neither would be until the Lord remove them in his own time:

Henry

Henry Foreſide Prieſt of *Lanyey*, and if *Paul* had been alive he would have ſtoned the Quakers; and it was Chriſtian zeal to ſtone them; and many friends were ſtoned and beat, and blood is ſhed: thoſe that ſtoned the Apoſtles and Saints, and haled them before judgment ſeats and Magiſtrates; and the chief Prieſts had a hand in putting Chriſt to death, perſwaded them ſo to do, and the cheif Prieſts had a hand in ſtoning of *Steven* to death, and the Prieſt had a hand in caſting *Jeremy* into the dungeon, and into the ſtocks, and ſaid he was worthy of death; and the high Prieſt *Ananias* examined *Paul*, and *Peter* and *John* was examined by the Prieſt, was put out of the Temple by the Prieſts and Rulers, and charged no more to ſpeak in that name; and ſuch were theſe who had a form of godlineſſe, but denyed the power, and ſuch ever ſtirred up the people to blood and tumults againſt the harmleſs, and innocent in the truth; Therefore come to the light you that have taſted of the power of the Lord God, that with it you may ſee and judge how the Prieſts blinded the Magiſtrates by flattery, and ſo truth came to be their enemies.

How do you receive ſtrangers, ye Presbyterians of *Scotland*, and obey the commands of God, and the Apoſtles commands, which was, be not forgetful to entertain ſtrangers; for ſome have entertained Angels unawares: when as ye would have the ſervants of the Lord priſoned, and ſtocked, and ſtoned to death, or their heads chopped off? ſo you are them that be in *Cains* way, vagabonds from the Spirit of God, now a vagabond hath not a habitation in God, but wanders from the witneſſe of God in him, like *Cain* who built a City, and called it after his Sons name, *Heb.*13.2. *Gen.*4.

I am the light of the world that lighteth every one that cometh into the world ſaith Chriſt the Saviour of our ſouls, every one going from the light ye be enlightened withall, ye are vagabonds, and have have not a habitation in God; and ſo goes into *Cains* way,

way, envious and would ſlay a *Balaams* and *Cores* way, which are with the light condemned; and like unto thoſe *Jewes*, That haled out of the Synagogues, that Chriſt ſpake of that goes in long Robes, and are called of men Maſter, but Chriſt ſaith, be ye not called of men Maſter, for one is your Maſter even Chriſt, *Mat.* 23.

Chriſt ſaid they that went in long Robes, loved the chiefeſt places in the aſſemblies; ſhould hale out of the Synagogues, and they that do theſe things be gone from the light, *John* 3. 19. *Joh.* 16. 2.

All this perſwading of corrupt Magiſtrates to perſecute them that reprove ſin in the gates, in the Steeple-houſes, ſtreets and highways, is becauſe men have a ſelf-iſh end, and a private intereſt to themſelves, both Profeſſors of Scriptures and Teachers, and them that doth perſecute hath a ſelf-iſh honour, and an intereſt to themſelves, and ſo the ſelf-iſh Profeſſors, Teachers, Magiſtrates that perſecutes for them; they have a form of godlineſs, but the witneſs lies ſlain in them, and they matter not for that riſing; for in that riſing all the deeds, words and actions come to light, and then if the witneſs of God ariſe in them, they will not be offended at ſuch as reproves ſin in their Gates, Markets, Steeple-houſes and Streets; for all upon the earth, while they are from the witneſs of God in them, they are corrupted, and they may get the form of godlineſs, the form of Chriſts, the Prophets and Apoſtles words, and live out of the power, and be in the Religion that is vain, for none upon the earth comes to the power of godlineſs, but firſt they muſt come to the witneſs of God in them, and there is none upon the earth that ever comes to the firſt principle of the pure Religion, but firſt they muſt come to the witneſs of God in them. There's none knows the Scriptures given forth from the power and Spirit of God, which was in the Saints, but firſt they are brought to the Spirit of God in their own particulars. Come all you Officers and Souldiers, now after ye have eaſe, and have overcome your enemies without; take heed leaſt you ſit down in your eaſe and fulneſs,

fulneſs, and fall down into the earth, and fleſh, and feaſtings, and fulneſs, and pride, and ſo corrupts the earth, and your ſelves, and not come down to the witneſs of God in you; whereby the enemy of God and of your own ſouls might be ſlain, that you might come to find reſt and peace in God, after your outward wars, and ſo come to the inward wars, which takes away the cauſe of the outward, whereby you may all come into true underſtanding, to anſwer that of God in every one, for them that do evil, act contrary to that of God in them, to ſuch the ſword is a terror, and a praiſe to them that do well; which is led by the Spirit of God, up to God who is pure, out of the evil: and all Magiſtrates ſwords upon the earth, ſhould reach to that which is pure in every one to the ſoul, ſo it takes away that which wars againſt it, that breaks the outward; ſo comes the ſoul to be ſubject to the higher power, thats above the tranſgreſſor, which all the Magiſtrates and Rulers upon the earth muſt give an account to; and there is none upon the earth that comes to worſhip God in the ſpirit and in truth, but who firſt come to own that of God in them; and there is none upon the earth, that are like to retain God in their knowledge, nor his Covenant, while their minds is reprobated from that of God in them.

There all may ſee the Covenant of Grace to all men, and the Covenant of light and life with the Father, he gave him for a Covenant of light to the Gentiles, to the Heathen, I will make a new Covenant with the houſe of *Iſrael* and *Judah* the people of God, I will write my Law in their hearts and their mindes, ſo ſaith Chriſt, the Covenant of God, I am the light of the world, and doth enlighten every man that cometh into the world, that all men through the light of the Covenant of God might beleeve it is the Covenant of God, that every man that cometh into the world is enlightned withal, and every one that hates the light wherewith they are enlightned withall, hates the Covenant, and the light con-

condemns him, and here all men may see the free grace of God that brings salvation hath appeared to all men; the grace of God that brings the salvation, the turning the grace of God into wantonness, and walking despightfully against the Spirit of grace, they neglect their salvation, and bring punishment and condemnation upon them, as its written in *Jude*.

Concerning Election, and what is elected, the grace of God which brings salvation hath appeared to all men, the clearing Gods Justice, and the fault is in man for his condemnation.

There is a precious thing in these Scots, but there is a filthy, beastly, durty thing lyeth over.

Lodowick Semerell, Priest of the new Steeple-house of *Monkeland*, his proceedings towards *Margaret Hambleton*.

Margaret Hambleton went to him to aske the causes why he would excommunicate her; he said for three causes: First, For that she denyed the Presbytery. Secondly, For denying the Ordinances. Thirdly, For not forsaking the company of seducers and hereticks. Her answere to the first was; your Presbytery, I do deny, because it is tyranical, and hath no power given of God, but what ye take from men; for ye rule as Lords over Gods heritage: The Priest said she was ignorant of Scriptures, for they spake of the laying on the hands of the Presbytery; she then bid him read the Hebrew copy, which said, the laying on the hands of the Elders, and true Elders that ruled for the Lord I owne, but such as thou that preaches for filthy lucre, that are Covetous, (as *Timothy*) I deny. Secondly, Thy saying I deny the Ordinances, is a lie; for all the Ordinances of Jesus Christ I owne, as Preaching, Praying, or Reading, as any is moved of the Lord, so to do I own them

them; for he that miniſtreth out of the ability that God hath given him; or any ſpeaking as the Oracle of God, them I own: and this is according to plain Scripture, 1 *Pet.* 4. 11. Thirdly, For that he ſaid, I would not forſake the company of Seducers, and Hereticks: I anſwered, that way thou calls Hereſie, worſhip I the Eternall God: and this is according to plain Scripture, *Acts* 24. 14. And it ſaith, Keep company with them that calls upon God out of a pure heart, 2 *Tim.*2.22. And I know they are the people, therefore thou denies the Scripture, and I obey it; for I witneſſe that Scripture to be fulfilled, *Iſay* 24.5. they have tranſgreſſed the lawes, changed the ordinances, and broken the everlaſting Covenant.

I being gone from home about my outward occaſions, the Prieſt excommunicated me, knowing that I was not there to anſwer him, and he charged all people to have no dealing in the outward with me, when I came home the people ſtood at a diſtance from me, ſo I went to him that I might have the firſt dealing with himſelf, and paid him ſome money that my husband owned him, and he received it from my hand, then I askt him the cauſe why he bid the people have no dealings with me; yet he himſelf was the firſt; but all his anſwer was, ſaying to his man, put her to the dore; then I asked what evill I had done, or wherein I had offended; ſo I being ſpeaking to the people, ſhewing them how he was out of the moderation, and out of the bonds of Chriſtian practice; as I did ſpeak, he cryed the more put her to the door, (although I had paid for apart of the houſe building, and ſo had an intereſt in it) then I told him he was out of the practice of the miniſters of Chriſt, and alſo out of all moderation.

After that he cauſed a man to make repentance in his Congregation, for ſelling me two pecks of Lint Seeds: And ſoone after the Prieſt himſelf came to me to borrow a book which I lent him, then I asked him why he made the man make repentance for that which

he himself did practice; he replyed, it was for eating and drinking with me, for he said, The Scripture forbids to eat and drink with an excommunicated person; but I said, the Scripture saith, The Drunkard, the Fornicator, the Extortioner, the Covetous, and the Idolater, with such a one, eat not; I asked him if I was such a one, he said, I neither can, nor will say so of you, but I could be content you should live beside me all dayes of my life (without excommunicating you) if the Presbytery would suffer me, and so is judged out of his own mouth, to act contrary to his Conscience, and to be a man-pleaser.

Afterwards he preached lies to the people, saying, That the Quakers received money from the Pope of *Rome*, and said, that was the cause that so many went from their Church; then I and several Friends went to taxe him for his lye, but he hid himself, so that he would not come to us, so is found a worker of darkness out of the Light of Christ.

The Causes laid down by the Priests why they excommunicated Friends.

THe Cause why they excommunicated *William Osburne* is this, Because he declared the Ministers of *Scotland* Enemies to Christs Kingdome and Gospel, which are blood-thirsty men, and bore his Testimony against one of them, which by violence the Priests were placing in his Land, whose name is *William Sterling*, they put him violently out of his own ground, and for these reasons excommunicated him.

Lewis Simerel Priest of New *Monkeland*, for these Reasons, *viz.* Because *Margaret Hambleton* denied the power of their Presbiter: Secondly, Because she would not forsake

ſake the company of the people of God whom they call Quakers, Seducers and Hereticks, and alſo for denying their Ordinances which are by their own wills, therefore they excommunicated her.

James Neſmith Prieſt of *Hambleton*, excommunicated *John Huchiſon*, and would give him no reaſons for what he did it; neither is there any known, except it be for owning the people of God called Quakers.

John Hume Prieſt of *Leſmahagow*, and *William Simerel* Prieſt of *Petenace*, with the reſt of the Presbytery at *Lannerick*, did excommunicate *George Weare* becauſe he harboured the Quakers, and for the denying the power of their Presbytery, and after they had excommunicated him, *Robert Semple* Prieſt of that Pariſh, *viz. Leſmahagow*, ſent *Andrew Clealand* Conſtable, to tell *George Wear*, if he would give ſatisfaction to the Kirk, they would receive him in again upon eaſie terms, *&c.* *George Wear*, ſaid, becauſe they could not ſhew him the way to God, which his ſoul breathed after, who had been long enough under them, he could not own them; and when the Conſtable told the Prieſt what he had ſaid, the Prieſt ſaid, If it be ſo with him yet, I proteſt to God we will make him Winter and Summer without.

William Mitchel, *John Mitchel*, *Robert Tod*, *Mary Engliſh*, *Elizabeth Lappey*, *Marian Mitchel*, did *Peter Kid*, Prieſt of *Douglaſs*, with the reſt of the Presbytery of *Lannerick*, did excommunicate them for theſe reaſons as followeth:

1. *Prieſt:* You teach that every man and woman gets ſufficient light from Chriſt.

Anſ: Which is according to *Johns* Doctrine, *Joh.* 1. 9. who ſaith Chriſt hath lightned every one that cometh into the world, which light is ſufficient to as many as beleeve in it.

2. *Pr:* You cry down Miniſters, and ſay there is no need of preaching.

Anſ: Not of envious murderers, blood-thirſters, covetous hirelings.

3. *Pr.* You deſtroy the Communion of the body and

blood of the Lord, ſignified and repreſented by Bread and Wine.

Anſ. We which have the ſubſtance, have the end of the ſhadow, and the communion is the end of the ſhadow, and of that which is for memory and ſhewes; which is not the body, in which body is the unity.

Pr. 4. You ſay that the children of God have no ſin in this life, and teach ſo.

Anſ. The Scripture ſays, he that is born of God doth not ſin, and is he not a child of God?

Pr. 5. You ſay and teach that the light that Chriſt gives to every one is perfect, and ſo bids them follow the light that is within them.

Anſ. Which is according to Chriſts Doctrine, *Joh.* the 1. and *John* the 3. and 2 *Cor.* 4.

6. *Pr.* You deny *Matthew*, *Mark*, *Luke* and *John* to be the Goſpel.

Anſ. The Scripture ſays the Goſpel is the power of God, *Rom.* 1.

7. *Pr.* You deny Baptiſme in the Church to be a ſeal of his Covenant, and cry down that.

Anſ. Becauſe there is no Scripture for ſprinkling of Infants, but Baptiſme we own.

8 *Pr.* You deny the Lords Day, and would have it taken out of the world, though it be ſet apart in Scripture for the Divine Worſhip.

Anſ. All days are owned to be the Lords, who is worſhipped in Spirit which we own.

9. *Pr.* You go abroad and trouble people in in the worſhip of God.

Anſ. We do not trouble them that worſhip God in Spirit, but will-worſhippers, who are in their perſecuting fained humility: Alſo *Thomas Jack*, *Gabriel Hood*, *James Cook*, *Jannet Hambleton*, *Gawine Sceveſon*, *John Hambleton*, *Alexander Hambleton*, *Barbara Hambleton*, *Jennet Hambleton*, *Andrew Hambleton*, *Jane Hambleton*, *Katherine Hart*, *Katherine Hambleton*, *John Allen*, *Jane Hambleton*, *William Hambleton*, *Margaret Hambleton*, *John Hart*,

Hart, *Jennet Atkin*, *John Hart*, *Alexander Hart*, *Jane Hart*, *Gawine Hart*, *John Lacock*, *Jennet Brown*, *Thomas Craiqqe*, *John Torrens*, *Katherine Hambleton*, *Katherine Weare*, *Jennet Wear*, were excommunicated by *Matthew Mackel*, and the reſt of the Presbytery at *Hambleton* for theſe cauſes as followeth:

1. *Pr.* You affirm that the Scriptures are not the word of God.

Anſ. The Scriptures are the words of God, Chriſt is the Word, and the Scriptures are not Chriſt.

2. *Pr.* You affirm that there is no rule according to which a man ſhould walk, but the rule within him.

Anſ. The Spirit is the rule into all truth, and not the Scripture it ſelf.

Pr. 3. You affirm that every man hath a light ſufficient to lead him to Chriſt within him.

Anſ. Yea 2 *Cor.* 4. the light that ſhines in his heart, will give him the knowledge of the glory of God.

Pr. 4. You affirm that the Scriptures are not to be preached.

Anſ. That is falſe, but they are not to be made a trade of by you.

Pr. 5. You affirm that there is no bleſſing pronounced to the preaching of the word.

Anſ. Not to you that make a trade of the words: but they that preach the word has the bleſſing, for Chriſt gives the wo to you, *Matth.* 23.

Pr. 6. You affirm that the Miniſtry is no ſtanding Ordinance of Jeſus Chriſt.

Anſ. VVe affirm that Chriſt muſt preach the Goſpel, but we deny you who preach for filthy lucre, whoſe Ordination is by man, and not by Chriſt.

Pr. 7. You affirm that no man that hath faith, hath ſin.

Anſ. VVe affirm that faith purifieth the heart, and gives victory over ſin; which faith you ſay is not pure, and curſes them that ſays it is.

Pr. 8. You affirm that there is no external means to be followed in order to ſalvation.

Anſ.

Anſ. That which is the means to ſalvation is eternal.

Pr. 9. You affirm theſe to be Miniſters of the man of ſin, and reprobates concerning the faith: that ſayes, whileſt a man is on the earth, he cannot be ſet free from ſin.

Anſ. We ſay, yea we do ſo, which is according to the Apoſtles Doctrine, which ſays they were made free from ſin, and they ſpake wiſdome to them that were perfect, and they were ſanctified.

Pr. 10. You affirm no Sabbath Day to be obſerved.

Anſ. Neither do you your ſelves, but what you invent, and you do not keep that well neither, but Chriſt the Sabbath we own.

Pr. 11. You are deſerters of all publike Ordinances.

Anſ. The Ordinances of Chriſt we are not, but mans Inventions we are.

Pr. 12. You rail againſt the Diſpenſers of publike Ordinances, and thoſe that countenance thoſe Ordinances.

Anſ. Railing we deny, but declaring againſt any invention of man we own; and railing is your own, for your Pulpits declares it, that they ſhould neither buy nor ſell, eat nor drink with them in the Nation.

Theſe Accuſations were Extracted, and Subſcribed by the Prieſts Clark in this manner following:

Mr. John Bonave.

And after the Prieſts had excommunicated the aforeſaid perſons, they cauſed a general Synod to meet at *Glaſgow*, and made an Order and publiſhed it in all their Old Maſs-Houſes, That none of thoſe People called Quakers ſhould have any entertainment; and that no people ſhould have any dealing with them in any civil affairs, not to give curſed men work, (as they ſtiled our Friends) and hindering men to work for them, and that under the pain of Excommunication. The extent of which Order is, That they ſhould neither buy nor ſell, eat nor drink with them in the Nation.

Peter Kid, Prieſt of *Dauglaſs*, ſummoned *William Michell* and *Robert Todd* to their Presbytery at *Leanarick*; and when

when *William Michel* appeared before them, him whom they called Moderator, whose name is *William Jack*, Priest of *Carlook*, commanded him to take off his Bonnet; and when he refused, *Richard Gollon*, Bayliff of the Town, who sate amongst them to execute their malice, rose up in rage, and took it off his head, and the Priests would not let him give it him again, but keeps it still from him: and he staying in Town all night, and a friend of his, called *Richard Ray*: the Priest and Bayliff of the Town came about the tenth hour of the night to the Inne where they lay, and charged the people of the house to put them out, notwithstanding they kept one of their Bonnets, and the night was very stormy: Witnesses of this, *James White*, *Agnas Forret*. And here is the Priests fruits.

Peter Kidd summoned *William Michell*, and *Mary English* to the quarter Sessions at *Hambleton*, but did not appear to lay any thing to their Charge: when they came back againe, *Mary English* went to him, and asked him why he summoned them, and did not appear to make known what he had against them, but he answered not one word; but his wife and servants beat, and abused her cruelly: Here is your fruits again.

William Stockdale, and *John Boweran*, being moved of the Lord to declare the truth in the Market-place of *Strahavan* on a Market-day, were cruelly abused, and many times knockt down with staves, and stones, and violently drawn out of the town by the wicked people.

William Stockdale, and *John Gill*, with many others, having a Meeting in the *Grave-Yard* in *Strahavan*, on a Market-day, a company of the Priests Hearers came, and fell upon them with staves, and stones, and broke up the Meeting, and stoned them above a quarter of a mile out of the Town, insomuch, that some blood was spilt, and many was sore bruised.

Richard Ismead, for bidding *James Nesmith*, Priest of *Hambleton*, prove himself a Minister of Christ, was apprehended by the Bayliff, and was imprisoned in the Tole-

booth

booth of *Hambleton*, and after was carryed to a Juſtices Court at *Glaſgow*, who commanded him to be ſet in the Stocks, and a Gag put in his mouth, and a Paper pinned on his Breſt; and made an Order for him to depart the Nation.

William Stockdale being moved of the Lord to go to the Steeple-houſe of *Damanoy*; and as he ſtood in the Yard declaring the Truth, and againſt their Idolatrous Worſhip, the Prieſt came, who did encourage the people to beat him; whereupon ſome of his Elders, and other wicked people, violently knokt him down, and ſet their feet upon him, and plucked much hair off his head, inſomuch that ſome people cried he is kild: and if the power of the Lord had not born him up, which bears up the heads of his Lambs, whom he ſends forth in the midſt of Wolves, when they are perſecuted: he had died amongſt them, for he was not able to ſpeak, neither to riſe, a certain time after, off the ground.

William Jack, Prieſt of *Carlook*, ſaid to the people of *Liſmahagow* in his preaching, as followeth: *Beloved, If you will contribute, and ſome of you give a ſix pence, and others a ſhilling, that the Steepping may be greater; then God and we will meet, and finde you out ſome honeſt man.* (Mark) the Prieſt will not meet with their God, till they know of a great Steepping.

George Wear, and ſome others, having their Bonnets taken from them when they were at a meeting, neer unto the Steeple-houſe of *Leſmahagow*, and he laying it before *William Lowery* called Juſtice, who ſaid, How durſt you come there to keep your meeting; if ever you come there again, I will have you ſcourged, or I will ſcourge you my ſelf.

James Neſmith Prieſt of *Hambleton*, cauſed *William Stockdale* to be put into priſon for ſpeaking to him in the Steeplehouſe-yard, where he remained four days in a place where he could ſcarce get room to lie.

Richard Pinder, for ſpeaking in the Steeple-houſe yard of *Kilbryde* between the Prieſts preaching, was carried by the

the Conſtable before *James Steward* of *Caſtle-Town* called Juſtice, who cauſed him to be put in the Tolebooth of *Rugland*, where he remained about four days, and after that he, to wit, *James Stewart* and *Will. Simmons*, both Juſtices, cauſed him to be ſet in the ſtocks at *Kilbryde* on a firſt day; and ordered him to be carried from Conſtable to Conſtable till he come to his outward abode in *England*, and he being brought to a Conſtable called *John Barrie*, and he being willing of himſelf to go, *Jo. Barry* gave him the Order, and he went into *England*, yet nevertheleſs the Juſtices, to wit *James Stewart*, and the reſt fined *John Barry* 10 ſhillings *ſterl.* for doing ſo, and he not willing to pay it, they put him into priſon, where he lay four hours, and a mad man was put in with him, that had a naked knife in his hand, whereby he was in danger of his life, if the Lords providence had not been great in preſerving of him; and the Juſtices when he was brought before them again ſaid, They would forgive him his Fine, if he would not be a Quaker, who anſwered, I cannot tell what I will be.

William Mitchel for taking of a Wife contrary to the Order and Law of the Presbyterian Church of *Scotland*, whereupon the Prieſt of that Pariſh of *Douglaſs*, called *Peter Kidd* complained to the Juſtices, and cauſed to ſummon him to the Quarter-Seſſions at *Hambleton*, where *James Hambleton* of *Woodhal* was preſent, and *Will. Mitchel* deſired to be judged according to the Law of God, and the right Laws of the Nation; for we have given in a Declaration of the ſaid Marriage to ſome of you; *Woodhal* ſaid, We will neither judge yon according to the Law, nor the Scriptures, we have nothing to do with them at this time; we will judge you according to the Law of the Church of *Scotland*; by which Law and Judgement he lay in the ſtocks at the croſs of *Hambleton* five hours, and after that was put into priſon, where he remained twenty nine dayes, and they ordered him to pay twenty ſhillings *ſterl.* or elſe to receive twenty laſhes on his naked ſhoulders at the Market-place upon the Market-day in *Hamble-*

bleton, and he being not convinced of the breach of any juſt Law, he would not pay the Fine, neither could they get any to give him the puniſhment which they laid upon him. Then *Gawine Hambleton* of *Raploch*, which is Sheriffe of the Shire, and is alſo Juſtice of Peace, and *Iames Hambleton* another of the Juſtices gave an Order to a Captain that was going to *France* with ſome men, to take him out of priſon to carry him to *France*; whereupon they took him out, and carried him to *Edinburgh*, where he ſhould have been kept in priſon till they had made reddy their Ship: But in the mean while the thing being laid before *George Monk*, he cauſed to examine it, and the thing being contrary to the juſt lawes of the Nation, he was ſet at liberty.

The groſſe Scottiſh *Doctrines of the* Scottiſh *Prieſts Reproved, That all may ſee, whether thoſe be worthy to ſuffer, which reprove ſuch Doctrines.*

1. *John Sempel*, Prieſt in *Carrick*, his preaching to the people was this: *People* (ſaith he) *what would ye hear? I know ye would hear News: What ſhall I tell you, but old* Oliver Cromwell, *who is called Protector, is dead; he could not beguile death, as Pockie as he was? But there is gotten up one in his place whom they call Lord* Richard, *but beware that Catt* Lambert *kill not Lord* Richard.

3. *John Burnet*, Prieſt of *Kilbrid*, ſaid, They had cauſe to curſe the Magiſtrates every morning, and every evening, for giving theſe Quakers tolleration; and he ſaid, if there were a Gallowes ſet up in *Kilbryde* pariſh, to hang all that turn from them, ſo many would not turn to be Quakers.

3. *Henry Foreſide*, Prieſt of *Lenzey* in *Dumbarton-ſhire*, Prayed, that the Lord might never give them reſt, who is the

the upholders of this liberty, and tolleration; and said, Lord, take away this liberty and tolleration, &c. Witnesses of this, that heard him say it, *Andrew Gray, Agnus Gray, Hellene Gray.*

4. *Robert Semple*, Priest of *Slamanan*, in his preaching said, That Christs Sheep had neither mark, nor burn, &c. And that God would say to the wicked, what have I to you with you sir, &c. But I trow, he will say another tale to the godly; You have keeped my Kirk well, and trowed my Ministers, go ye up to Heaven yonder sir, &c.

The Priest means the Old Masse-house, and he that puts into his Mouth.

5. *Lodowick Semerwell*, Priest of New-*Monkland*, said, That the Grace of God belonged not to his Doctrine: And this same Priest caused a man to make his Repentance in his Congregation, for selling to *Margaret Hambleton* two pecks of Lintseed; yet the Priest himself borrowed a book of her, and did not his Repentance, and so manifested that his Doctrine had no grace of God in it.

Answ. Now serious people may take notice how ignorantly, and without cause the servants of the Lord suffer under such, for the Word of Gods sake, which is as a fire in their bones, against all such Doctrines which hath nothing of the grace of God in them, nor which the grace of God belongs not unto, as they themselves confesse; and people may consider likewise, what a clamour and cry hath been among the Priests of *England* and *Scotland* by Petitions, and Addresses to every power that appeared in the Nation, to establish them in such Doctrines, as nothing of the grace of God belonged unto; but is murtherers, and destroyers of the Creatures, and would limit the Spirit of God, and Word of God, from declaring against their deceipt, and doth give themselves to Cursing of them morning and evening, that will not uphold them, and make Lawes for them, to destroy the Seed of God: This is not like the Apostle of Christ, which said, *Curse not, but blesse*; and their weapons were not carnall, but spirituall: The Apostles had not a gallowes set up for those that turned from them, but the time is come that

your folly is made manifeſt unto all men, ſo that you cannot deceive the Nations any more, as ye have done.

Again, the Prieſts of the presbytery belonging to *Glaſcow*, made a faſt, and excommunicated theſe perſons, *viz.* *William Gray*, and *James Findly*, and charged people not to let them come into their houſes, commanding them to have no commerſe with them in buying nor ſelling, nor borrowing nor lending; and *James Findly* being a Smith, they charged people that they ſhould not work with him, for if they did they ſhould be excommuicated alſo; and *Henry Foreſide* Prieſt of that pariſh, again told them, that it was acted in the presbytery, that if any work any longer (work that pertaines to the Smiths trade) with *James Findly*, they ſhould be excommunicants, and ſhould not parake with any of his Church-Ordinances, as marriage, ſprinkling the children, and communion of bread and wine: which act ſeveral of the people murmures under, but ſay they muſt obey it contrary to their minds, becauſe they cannot bear the Prieſts wrath. Again, *John Burnett* Prieſt of *Kilbrid*, charged his hearers to have no dealings in civil affaires, with theſe people called Quakers, that were excommunicated; and he ſummoned ſuch to his Seſſions, which had eaten or drunken, bought or ſold with them, requiring them to make publick confeſſion before the people, that they had given offence in ſo doing, &c.

Again, *Robert Paul*, one of the Prieſts elders, ſaid he would convert *James Findly* and his doctrine: to convert him by, was this, That the Scripture was the word; And ſecondly, That the Scriptures was God: Thirdly, That the Scriptures is the way to the Kingdom of Heaven, and no other under Heaven: Fourthly, That the ſcriptures is the Holy Ghoſt that the Father promiſed that he would ſend, that ſhould reprove the world of ſin, &c.

Anſ. If he had ſaid that the Scripture is that which teſtifie of theſe things, that doctrine had bin more like to have converted; for the ſcripture ſaith, That the word was in the begining before ſcripture was; and it ſaith that Chriſt

is

is the way, and there is no other Name under Heaven by which men ſhall be ſaved but by Chriſt; it doth not ſay that by no other name but the ſcripture, ſo that all ſuch doctrine will pervert people from God, and not convert them to God

And the ſame *Robert Paul* ſaid he would reſpect mens perſons, and that he would never be free from ſin, neither was it poſſible.

Anſw. How can thou do any other but reſpect perſons, and commit ſin while thou denyes God to be God, and Chriſt to be the way, and would make the ſcriptures both to be God, and the way to God, and would make them the ſpirit, the gift of the Father; but herein thou art blind, and leads none but the blind, and doth pervert, and not convert; for thou art ignorant of that which convinceth the world of ſin yet, which is the Spirit of truth, which the ſcripture teſtifies of; but that thou muſt firſt come to know to convince thee of, and to condemn thy darkneſs, before thou do either convince, or convert any unto God.

James Gartſore Prieſt ſaid, they loved God which keeped not his commandements.

Anſw. Which is contrary to the Apoſtles doctrine which ſaith, If any man ſaith that he loves God, and keeps not his Commandments, he is a lyar, and the truth is not in him; and hereby do we know wee love God, becauſe wee keepe his commandements, 1 *John* 2.3,4. and his Commandements are not grievous, but joyous. And Chriſt ſaith, Why call ye me Lord, and doth not the thing that I command you; ſo that none loves God, but he who keeps his Commandements, and abideth in him; and he that abideth in him ſinneth not, 1 *John* 3. 6.

Peter Kid, Prieſt of *Douglaſſe*, ſaid, Put a man in never ſuch a cloſe place, his ſoule will run like a poſt horſe.

Anſw. Thou ſheweſt that thou art ignorant of the ſoul, and never knew what it was, nor knowes how to Miniſter to it, nor how to watch over it; But if thou had ſeen thine own condition, thou might have ſaid

that

that thy vain thoughts and wandring imaginations runs to and fro in the earth, and thy mind is not ſtaid upon God, and art not come to know the firſt principal of the the true Religion, that which ſhould ſtay thy mind upon God; ſo thou art to wait to be taught, and not to teach.

William Simerwell, Prieſt of *Petinance*, ſaid, that Chriſt died for the Elect, and godly people of the world, and not for the Turks and Pagans, and Barbarians, *&c.*

Anſw. Chriſt died for ſinners, according to the Scriptures, *Rom.*5.8. And he came to call ſinners to repentance, not the righteous or godly, *Mat.*9.13. And Chriſt died for all, 2*Cor.* 5.14,15. And is the propitiation for our ſins, ſaith the Apoſtle, that was the believers, and not for ours onely, but for the ſins of the whole World; and the Goſpel is to be preached to every Creature, and remiſſion of ſins in his Name, to Turks, Pagans, and Barbarians. So herein thou haſt ſhewed that thou was never made a Miniſter of the Goſpel unto any, neither knoweth what the Goſpel is to be Miniſtred unto; ſo therefore be ſilent, and learn no more to blaſpheme God, and his truth, as thou haſt done.

Again, Prieſt *Simerwell*, ſaith, Chriſt calls all men every where to repent, but he will not that all ſhould Repent.

Anſw. Here thou would make Chriſt a deceiver, and ſo hath manifeſted thy ſelfe to be Antichriſt; what, doth Chriſt call men to do that which he would not have them to do? What, is there any guile to be found in his mouth? would thou go about to turne the truth of the Scriptures into a lye? which ſaith, That God wills that all men ſhould come to the knowledge of the truth, that they might be ſaved: and thou here hath charged Chriſt fooliſhly and falſly, in ſaying that he calls them to do that which he would not have them to do, when he calls all men every where to Repent.

The Prieſt of the Presbytery belonging to *Glaſcow* ſummoned *James Findly*, and *William Gray*, to be examined by him for Hereſy as they ſay, and when they appeared,

appeared, they ſhut the door, and would let none hear their examination; manifeſting themſelves to be in darkneſſe, and afraid to bring their deeds to the Light, leſt their deceipts ſhould have been laid open, and reproved; but they would not anſwere, untill the doors were ſet open, and all people to here, that would come in: Truth is bold, and ſeeks no Corners.

They Prieſts affirmed, that the Light which every one is enlightened withall, is naturall, *&c.*

Anſw. Here they manifeſt their ignorance of the life of Chriſt, which is ſpirituall, whoſe life is the light of men, and this is the true light that lighteth every man that comes into the world; and this light is pure, that Chriſt doth enlighten every one withall; and whoſoever doth truth, love the Light, and brings his deeds to the light to be proved, and by the Light is lead to life; but every one that doth evill hateth the light, and will not bring his deeds to the light leſt they ſhould be reproved, and ſo the light is his condemnation, *John* 3. 18,19,20,21.

They affirmed, That Chriſt died not for all, contrary to the Scripture, 2 *Cor.* 5. 15. as aboveſaid.

They ſay that the Scripture is the Word of God, which is but a Declaration of the Word, *Luke* 1. 1. And Chriſt his Name is called the Word of God, *Rev.* 19. 13. The Scriptures are words of God, and Chriſt is the Word that fulfils, and ends the words.

They affirmed, That men and women, and Children, ſhould be condemned for *Adams* Tranſgreſſion, &c. contrary to the Scripture, which ſaith, The Children ſhall not bear the iniquity of their Fathers, nor the Fathers the Childrens; but every one ſhall give an account of himſelf, and every one ſhall bear his own burden.

They affirmed, That none could be perfect on this ſide the Grave; and that a Childe of God cannot be perfect, as to have no ſinne at all.

Anſw. Contrary to the Scripture, *Mat.* 5. 48. Where Chriſt ſaith, *Be ye perfect, as your Heavenly Father is perfect:*

And

And Christ doth not teach, nor command impossible things; and the Apostle saith, *We speak wisdome amongst them that are perfect*, 1 *Cor.* 2. *And let as many as are perfect be thus minded:* and the Childe of God is perfect, and without sinne: *for whosoever is borne of God, doth not commit sinne; and his seed remaines in him, and he cannot sinne, Because he is born of God*, 1 John 3. 8, 9. It is as impossible for him that is born of God to commit sinne, as it is impossible for him, who is born of the Devil to cease from sinne.

They affirmed, That none was Ministers of Christ, but such as wait for an ordinary and mediate call from Men.

Answ. Contrary to the Scripture, which saith, *The things of God knowes no man, but the Spirit of God.* And contrary to *Pauls* Call, who saith, *Not of man, nor by man, but by the Revelation of Jesus Christ:* for he neither received of man, neither was he taught it; but it was given to him of God: and this was the Gospell he preached (Christ within, the hope of Glory) and if any bring another, let them be accursed, 1 *Cor.* 2. *Gal.* 1. 1. 12. *Colos.* 1.

They affirmed, That an oath was lawfull to be taken, of men and women.

Answ. Contrary to Christs Command, *Mat.* 5. who saith, *Swear not at all, &c.* and contrary to the Apostles Doctrine, *James* 5. 12. who saith, *Above all things my Brethren, swear not, neither by Heaven, nor by Earth, nor by any other Oath, but let your yea be yea, and your nay, nay, lest ye fall into Condemnation.*

They affirmed, That Bread and Wine is the Communion with Christ.

Answ. John, and the Saints had Communion with God, and his Son Jesus Christ, and their Fellowship was in the Light; *For*, saith he, *if we walk in the Light, as he is in the light, then have we fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin*, 1 John 1. 5, 7. And they who are in the Light have fellowship with Christ, and receives

ceives every thing in the purity from the Lord; but they that hate the Light, they remain in darkneſſe, and every thing to them is accurſed; to the unbelieving, and diſobedient their is nothing pure, but even their mind and conſcience is defiled.

They affirmed that ſprinkling Infants is an Ordinance of Chriſt, when as Chriſt never ordained ſuch a thing, and their is no Scripture for it, let the Prieſts of *Scotland*, or any of their brethren in *England* prove it if they can.

They affirmed, it was lawfull for them be called of men, Maſter.

Anſw. Contrary to Chriſt, his expreſſe words in *Mat.* 23.8.10. be not ye called of men, Maſter, *&c.*

They affirmed, Tythes to be lawfull for Miniſters now, ſhewing themſelves to be Antichriſtian, dark, and blind, denying Chriſt Jeſus to be come in the fleſh, and ſaying that is lawful which Chriſt hath diſannulled, and made void, and there is no Law in the new teſtament, that doth allow of Tythes to be paid to a Goſpel Miniſtry, therefore not lawful. Theſe are ſome of the falſe Doctrines and Principles of the Presbyterians about *Glaſgow*, Whereby it was plainly manifeſt that they are guilty of hereſy, and are heriticks, which they would charge upon others; But true Light now ſhineth, which maketh deceipt, and deceivers manifeſt.

Henry Foreſide, ſaid in the hearing of ſeveral people, that Chriſt was not in the Apoſtle *Paul*, *&c.*

Contrary to *Pauls* words in *Gal.*1. *After it pleaſed God, who ſeparated me from my mothers womb, and called me by his Grace to reveal his Son in me*, &c. *and in* 2*Cor.*13. *Ye ſeek a proofe of Chriſt ſpeaking in me, and Chriſt in you the hope of Glory, Col.*1. *and Jeſus Chriſt is in you except ye be reprobates.*

Peter Kid Prieſt of *Douglaſſe*, ſaid, to preach that people ſhould walk according to the Light and law within them, is the Doctrine of Devils.

Anſw. Paul and other of the Apoſtles, and Saints,

and true Chriſtians, who believed in Chriſt had the Light ſhining in them, and the Law in them, and the Spirit in them, and God and Chriſt dwelt in them, for their bodies were made Temples of the Holy Ghoſt, as the Scriptures declare; and the law of the Spirit of life in Chriſt Jeſus, had made the Apoſtle free from the law of ſin, and death; and ſaith *John*, theſe things I write unto you, that your fellowſhip may be with us, and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt. This was the Doctrine of Chriſt to bring people to Light, Law, life and ſpirit within, to worſhip God in ſpirit; and in truth, and all who draw out, and lead people from this, are deceivers, and their Doctrine is deviliſh.

William Somerwell Prieſt, ſaid, It was ill manners to to ſay thee and thou to a man, *&c.*

Contrary to the Scripture, which all along doth give thee and thou to a particular, not onely unto man, though never ſo great in the world, but alſo to God himſelf, and unto Chriſt.

William Morton, Prieſt of *Wonſtone*, ſummoned *James Simmonton* to his Seſſions, and being required to prove his Miniſtry, he ſaid, he ſcorned to prove himſelf a Miniſter of Chriſt, Contrary to the Scripture, which ſaith, be ready to give account of the hope that is in you, with meekneſſe, and fear, to every one that ſhall aske you. And when he was told of taking hire for his preaching, contrary to Chriſt his Commiſſion, (who ſaith, *Freely ye have received, freely give,*) then the Prieſt aroſe in arage, and called him baſe-born beggarly raskall; contrary to the Apoſtles Doctrine, who ſaith, *Let no corrupt communication come out of your mouth.*

William Stockdale being in the Steeple-houſe of *Leſmahagow*, where *John Lum*, Prieſt thereof was preaching; and he being writing ſome of his lyes, the Prieſt cryed out, and ſaid, There was never any ſince the world began was free from ſin, nor never ſhall be: write that ſaid he.

Anſw.

Answ. Which is quite contrary to plain Scripture, *Rom.*6.18,20,22. Being made free from sin, ye became the servants of righteousnesse; for when ye were the servants of sin, ye were free from righteousnesse, but now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end, everlasting life; for the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord: And *Paul* said, *Rom.* 8.2. The Law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death.

A Relation of some of the Sufferings of Friends to the Truth in Scotland.

John Roberton, called Lord of *Ornock*, publickly refused to enter *Andrew Hambleton*, in *Shaxton-hill*, in his possession under him, because he was excommunicated by the Priests; Witnesses of this, *Elexander Hambleton*, and *John Strudders*.

William Gray, *James Findly*, *John Gray*, *Robert Smally*, *John Robine*, was summoned to be upon a Jewry at *Dunbarton*, and when they came there, and went within the Barr, they puld off their Bonnets, and bad them swear; unto whom they answered they would not swear, But they will tell the Truth, and take God to be their Witnesse upon it; but this they would not receive, for *John Callhonne*, called the Sheriffs deputy, bad them swear by God, and hold up their hands, or go into prison: and it was answered, we dare not transgresse the Doctrine of Christ, who said, *swear not at all*; he said, it was but the Law of Christ that bad men not swear, but the Law of God bad men swear; and so would have set the old law over Christ, who is the end of it, who forbids swearing: And because they durst not transgresse the Doctrines of Christ, in which the Apostle lived, who said, Above all things my Bretheren swear not at all; they put them all five into Prison.

The Heads of that which paſt in Diſcourſe betwixt the People called Quakers, *and the two Prieſts of* Hambleton, *in the Prieſts houſe: The Names of the Prieſts are,* Jam. Neſmith, *and* John Engliſh; *in which Diſcourſe they have manifeſted themſelves, and all the reſt of their Generation to be none of the Miniſters of Chriſt, but the Miniſters of Anti-chriſt, who preaches another Goſpel then the Apoſtles did; as in the Diſcourſe following you may plainly ſee. And alſo ſome Reaſons why we deny them.*

Firſt. JAmes *Neſmith*, ſaid, There is no ſalvation in an ordinarie way for ſinners, without externall Revelation from the Scriptures.

Anſw. Here all may ſee, they hold out another way to ſalvation, then the Prophets and the Apoſtles did; for they ſaid, Chriſt was given for ſalvation to the ends of the earth, *Iſay* 49.6. and there was not ſalvation in any other, nor no other Name given by which any can be ſaved but by the Name of Jeſus, *Acts* 4.12. But that ſalvation they tell of, which is by external revelation from the Scriptures, was never held forth by the Prophets, nor the Apoſtles, nor declared of in all the Scriptures of Truth; therefore all may ſee they are ſuch as preach another Goſpel then the Apoſtles did, and ſo are to be holden accurſed, and turned away from, *Gal.*1.8.

Jam. Neſmith ſaid, That Chriſt doth not excommunicate the knowledge of himſelf, but by the Scriptures, and that the Scripture is the means by which the knowledge of God is imparted.

Anſw. This is a lye, and Scripture contradiction, For Chriſt, who doth communicate the knowledge of himſelf, by his own Spirit ſaith, none knows the Son but the Father, neither doth any man know the Father, but the Son, and he to whom the Son will reveal him, *Mat.*11.27.

So

So it is not by the Scriptures that the true knowledge of God is imparted to any man, but by Christ, 2 *Cor.* 4. 6.

The ſecond Prieſt, John Engliſh.

Firſt, Said, the Vail that was over people in the time of the Law, was the Old Teſtament, and it was taken away by the New Teſtament.

Anſw. Sin was, and is the vail, by which the myſtery was vailed all the time of the Law until now: for when *Moſes* is read, the ſame vail remains over their hearts; for their minds was, and is blinded by the God of this World, leſt the light of the glorious Goſpel of Chriſt, which is the Image of God, ſhould ſhine unto them, 2 *Cor.* 4. 4. nevertheleſs, when their hearts ſhall be turned to the Lord, the vail ſhall be taken away, 2 *Cor.* 3. 16. which vail is done away in Chriſt, 2 *Cor.* 3. 14. and not by the Scripture which they call the New Teſtament: and here *John Engliſh* is proved to be a lyar, and of his father the Devil, who is a lyar from the beginning.

2. *John Engliſh* ſaid, That the Goſpel that was preached to *Abraham*, was the ſame for matter, but not for ſubſtance; neither was it a clear Goſpel.

Anſw. The Goſpel that was preached to *Abraham*, was the ſame for matter and ſubſtance which *Paul* preached; for matter and ſubſtance is one, and it was a clear Goſpel; for Chriſt the ſubſtance was preached to *Abraham*; and *Abraham* ſaw his day, and rejoyced, *John* 8. 56. Therefore give over deceiving the people with lies, and repent.

3. *John Engliſh* ſaid, The Scripture is the glaſſe by which we ſee the Face of God.

Anſw. This is a lie, and Scripture contradiction; for the Apoſtle ſaith, *God, who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt*, 2 *Cor.* 4. 6. Mark the Prieſts ignorance of the Scriptures; and here all may ſee that he is one of them that keeps people in darkneſs, from ſeeing the face of God; and erres, not knowing the Scriptures, nor the power of God.

4. *John Engliſh* ſaid, The foundation of the Prophets and Apoſtles

Apoſtles, was meant the Scriptures of the Old and New Teſtament.

Anſw. The Prophets and Apoſtles meant what they ſpeak, and the ſame foundation which they declared of, and builded upon, did *Abel*, *Enoch*, *Noah*, and others who died in the Faith before the Old and New Teſtament was written, build upon; which foundation was Chriſt, the Rock of Ages, the foundation of the chief Corner Stone, 2 *Tim.* 2. 19. 1 *Cor.* 2. 11. But thou art one of them that drawes people from the foundation of the Prophets, and the Apoſtles, to build upon thy lies, and conſequences; which building and foundation the Lord will bring to naught; for he is riſen to ſweep away the refuge of lies, which thou and thy generation hath been covered with, and will make you naked, and bare; for your covering is too ſhort, that your ſhame cannot be hid any longer.

5. *John Engliſh* ſaid, That they had their commiſſion from *Paul* to give Bread and Wine.

Anſw. Here haſt thou made it plainly manifeſt, that thou and thy generation are none of the Miniſters of Chriſt, who ſay you have your Commiſſion from *Paul*, for giving people Bread and Wine: *Paul* never gave ſuch a Commiſſion to any, neither doth he ſay he had power to give any Commiſſion, but declares himſelf a ſervant; neither did *Paul* own any of thy generation of hirelings, which drew people from the true foundation, but declares againſt them, and bids people turn from them. Therefore give over deceiving the people, and repent, and call not Bread and Wine any more an Ordinance of God, which thou ſayeſt you are commanded by man to practiſe, leſt thy and their portion be in the Lake, where there is Weeping, and Wailing, and gnaſhing of Teeth, which you cannot eſcape, unleſſe ye Repent; for ye are ſuch as make the Word of God of none effect, by your Tradition, and ſo are to be turned from.

Reaſons

Reaſons why we deny them, and the Prieſts of their Generation.

FIRST, They are ſuch teachers as walk in the ſteps of the Phariſees which Chriſt cryed woe againſt, *Mat.*23.6. They ſtand praying in the Synagogues, and are called of men maſter, contrary to Chriſts command, who ſaid, to his Miniſters, be not ye called of any man, maſter, and becauſe they are ſuch as break Chriſts command, therefore we deny them.

Secondly, They are ſuch as preach another Goſpel then the Apoſtles did, and ſaith, Salvation is by the Scripture, which is contrary to that which is held forth by the Prophet, *Iſa.*49.6. Who ſaid Chriſt was given for Salvation to the end of the earth; and the Apoſtle ſaid, their is not ſalvation in any other, *Acts* 4.12. And becauſe they preach another Goſpel; therefore we deny them.

Thirdly, They are ſuch teachers as ſay the Scriptures of the Old and New Teſtament, is the foundation for Believers to build upon, which is contrary to the Apoſtles Doctrine, who ſaith, Chriſt is the Foundation, and cheif Corner Stone, *Pſal.* 118.22. *Act.*4.11. *Rom.*9.33. 1*Pet.*2.7. *Mat.* 21.42. And becauſe they hold out another foundation, then the Holy Men of God did; therefore we deny them.

Fourthly, They are ſuch as take hire for their preaching, contrary to Chriſts command, who ſaid to his Miniſtry, Freely ye have received, freely give, and becauſe they neither receive freely, nor give freely, therefore we deny them.

Fifthly, They are ſuch teachers, who deny that the Grace of God which brings ſalvation hath appeared unto all men, and ſo would make the Apoſtle a lyar, and a falſe Miniſter, who ſaith, in the 2*Tim.*11. The Grace of God that brings Salvation hath appeared to all men; and becauſe they deny the Apoſtles Doctrine; therefore we deny them.

Sixthly, They are ſuch teachers as deny the Doctrine of perfection, which is the Doctrine of Chriſt, who ſaid, be ye perfect, as your Heavenly Father is perfect; and Holy, for

for I am Holy; which Doctrine the Apostles walked in, and spake amongst those that were perfect, 1 *Cor.* 2.6. And labored to present every man in Christ Jesus: and because they are not found in this labour that the Apostles was in, to present men perfect in Christ Jesus, but cryes against it, and preaches up sin for terme of life, which is the Doctrine of Devils; therefore we deny them.

Seventh, They are such Teachers as go into *Cains* way, and running greedily after rewards and covetousnesse, *Jude* 11. contrary to the Apostles, who said, he coveted not mans gold, silver, nor apparell, *Acts* 20.23. therefore we deny them.

Eighth, They are such as are made Ministers by the will of man, and persecute, and raile against such as fear God, and are of a honest conversation; therefore we deny them.

Nineth, They are such Teachers as adde to, and diminish from the Scriptures, unto whom the plagues of God are due; therefore we deny them.

Tenth, They are such as *Ezekiel* cryes against in *Ezek.* 34. That feed with the fat, and clothe with the wool, and make a prey upon the people; therefore we deny them.

Eleventh, They are such teachers, as uphold a false worship in the Idolls Temples made with hands, which Christ sent his Ministers to cry against; and do deny the true worship, which is in Spirit and in truth; therefore we deny them.

Twelfth, They are such Teachers as keepes Drunkards, Swearers, liars, proud, covetous, and all manner of vile persons in their Assemblies, and cast out them that fear God, and are of honest conversation; therefore we deny them.

Written by one that Worship God in Spirit, and in Truth, and do deny all False Worship, which men sets up; and is also a witnesse for God against all deceit, and deceivers, known by the Name of

Will. Stockdale.

The 26 of the last Moneth called *Feb.* 1657.

THE END.